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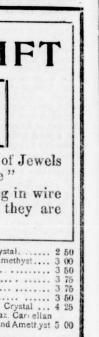
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Catholic Record.

Christianus mthi nomen est Catholicus vero Cognomen "-(Christian is my Name but Catholic my Surname.)-St. Pacian, th Century.

VOLUME XXIX

IN CONTROL.

ARCEBISHOP IRELAND

ANALYSES THE DEPLOBABLE CONDITION OF AFFAIRS IN FRANCE -- SHOWS WHY THE OPPOVENTS OF THE CHURCH ARE

of France never had learned to ever cise intelligent suffrage. Old tradi-tions and old issues prevail, and it is easy, he declared, for a small and well organized party to gain control. But he predicted that the battle would

be ended soon and the Courch and the

government resume close relations. The French clergy, the Archbishop

said, were to blane to some extent for conditions. "Saints before the altar," he said, "they are cowards before the

election urn," refraining from exerting their influence for the best interests of

tens of millions of mankind and demand as in heaven's name, the right to con-tinue its work adown the coming ages :

on the other the 'grande nation,' which since the days of Clovis and Charlemagne has reveled in the title of

'eldest daughter' of that Church, and has held so long the most conspicuous

PREDICTS END OF STRIFE.

sults ?

the country. WHOLE WORLD STIRRED.

LONDON, ONTARIO SATURDAY, JANUARY /2 1907

Church was during a good part of her history opposed to science, and that it hampered the teaching and develop ment of science during many centuries Nothing more false has ever been said Nothing more false has ever been said than this. From the earliest dawn of our modern education, from the founda-tion of the universities in the thirteenth century down to the present time, the Catholic Church has always been intent on encouraging science and honoring scientists.

It is true that there are certain in It is the that there are certain in-cidents in history that seem to show the opposite of this, writes the distin guished scholar, Dr. J J. Walsh, in St. John's Quarterly, from which we quote. At one time a number of theologians were convinced that the earth was not round and that there were no people living on the other side of it. The ex-pression used was that there were no antipodes. As these theologians were prominent, it seemed for a time as though they voiced the sentiments of the Charch herself. As a matter of fact, however, at the very time when this question was most disputed, there were prominent churchmen, as, for in stance, the famous Cardinal Nicholas of Cusa, who declared that the earth was ound and moved like the other stars.

troversy. This was nearly a hundred years after Caroinal Nicholas' de claration about the movement of the earth, yet a congregation in Rome declared that Gallileo must not teach that the earth moved round the sun This was only another mistake mad-by churchmen, and it is now very well understood that the Church itself was understood that the Church itself was not involved. These happenings were only incidents in history. They do not represent the policy of the Church. In order to appreciate the policy it must be realized how many faithful churchmen were themselves distin-guished scientists. One of the most important of the scientists of modern times is Cover

scientists of modern times is Coper nicus, the famous astronomer, who first demonstrated the truth that the earth moved around the sun in stead of the sun moving around the earth, as it appears to do. Coperni-cus was a Canon of the Cathedral of Francherg in Garmany. Far from scientists of modern times is Coper Fracenberg in Germany. Far from being disaffected towards the Church, ne was of great assistance to Bishop Ferber in keeping his diocese in the Church at the time of the so-called reformation. Copernicus lived for reformation. Copernicus lived for more than ten years after Luther's religions revolt in Germany began, for this is the true name of the so called reformation, yet never had he the slightest thought of joining in the protest against the Church.

Father Kircher, was summoned to the papal city to teach and write books nearly all phases of science, and far from being hampered in his work he was encouraged by the Pope and the Cardinals and all the high ecclesiastics of Rome in the formation of his famous museum, the first of its kind in the world, and one that represented an im portant step in progress and in science. Within a half century after the Gal ileo trial, Stensen, the famous Danish anatomist, became a convert to Catho licity and was ordained a priest within a year after he wrote a book on geol

electricity, and whose name is also of St. Rigonia, Hungary, and precon-ized eighty four Bishops, including tem preserved in modern science, was an extremely devout French Catholic. for French sees, was the occasion of a Few men have ever been as faithful in the practice of their religious duties as he was, and Ozaman, who lived in

tor French sees, was the obstation of a the notable allocation by the Holy father. "Every day," said the Pontiff, "the increasingly sad storm of vicissitudes is beating down on the Church, involv-

1473

ing great misery. " More than ever now," his Holl-ness continued, " the Church can be compared with a ship buffeted by the Bat 787 es in the midst of the ocean our faith does not vacillate in the least. Indeed, we are more than ever sus-tinded, we are more than ever sus-tined by our belief in the effissions assistance of Christ, who, when the time to succor us comes, will rise and command the wind and sea to go down,

so that the perfect tranquillity so much desired will beam on us." The greatest comfort of Catholicism, a comfort which is confounding the enemy, the Pope added, is the "sing-ular concord which prevails throughout the poincements of this main of the the episcopacy so fully united to us. May God make all Catholics conform to these most brilliant examples of their astors and follow their directions, This imposes a sacred duty on the Christian profession, which is empha-sized by the present needs of religion, namely, that where (alluding to France) here is hostility against the Church, the people there should be urged to the people there should be urged to proceed with compact strength, and in the e regions (alluding to Spain) where nostility is threatened, Catholics should generously sink all personal animosity and dissensions and neglect no means permitted by the laws and by the Christian conscience to overcome evil."

The Blessed Virgin Mary.

The peace which Carist came to bring apon the earth has been much distarbed lately by those heretics who, from high places in the Church, have been deaying the virgin birth of the Savioar. We cannot look with indifference upon the attenpt to tone down the faith of the Church to suit reason. We take it ill that any one should give the lie to the Archangel Gabriel. We cannot think as meanly of the historical accuracy of such historical as Matthew and Luke as do these new heretics. To us it is a vital matter that our Lord was born of the Virgin that our Lord was born of the virgin Mary, for it assures us of the sinless-uces of His hum nity, and the in-tegrity of His divinity. The Virgin Mary does not thereby become an object of adoration. She remains the sweet humble "handmaiden of the Lord." Her wonder at the Incarnation becomes our wonder, and her Magnificat the Church's song of praise. -The Lutheran.

FREEMASONS RESPONSIBLE.

THEY HAVE BEEN WORKING FOR YEARS FOR DOWNFALL OF CHURCH IN FRANCE SAYS ONE OF THEM

Statements charging French Free-masons with the responsibility for the present situation in France were cor-roborated by Francois J. Loisel, of South Orange. N J., who is a former member of a Parisian Masonic lodge, in an interview with a reporter of the Monitor of Namath

Monitor, of Newsk. "For the last five years French Freemasonry, which I have renounced, has worked assiduously for the down-fall of Catholicism in France. The work was on their public program and I have reports of conventions and published articles to verity what I say. I never helped any movement with such an object in view and resigned from the lodge because of the attitude of the French Freemasons toward re-"Its power was directed toward breaking the Concordat. Every law advocated by them had this object in view, and the Masons took oaths to elect only members to municipal and general councils who would pledge support to the separation of State and Courch and suppression of the governmeat contributions to the clergy. I heard M. Masse, a Freemason deputy of Nievre, declars the work would be completed only when the bond that unites Church and State was com-pletely broken." Mr. Loisel then showed copies of the report of the French Congress of 1903. There were passages which clearly pointed to the party known as the "Bloc" which secured a majority at the election of 1902 as being child of French Freemasonry. the M. Masse is quoted as saying to the convention that if the "Bloc" was able to exist it was sol-1y because through-out the Masonic lodges Republicans and free-thinkers who belong to different schools and in many things are opposed to one another, had brought into harmony. A resolution was passed congratulating Mr. Combes and promising support. and promising support. "There was hesitancy on the part of some masons," continued Mr. Loi-sel, after he submitted documentary proof. "They predicted the Church would gain in strength if they were liber.tod. Senator Gadaud said wellinterstod. Senator cadada sala well-made law governing the associations would prevent 'perils of that kind aris-ing.' From recent occurences the laws enacted probably provided for this, because the State retains suprem-acy over the Church."

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IN CONTROL. St. Paul, Dec. 23.—France is in the hands of her foes, Archbishop Ireland declared to day in a sermon at the cathedral, in which he analyzed the situation in regard to the struggle be-tween the Church and State. The re-publican form of government, he said, is for the most part mythical. France, the Archbishop asserted, is a Catholic nation, the great majority of the people being in sympachy with the Ohurch. Yet they permit themselves to be shorn of their power through in-difference to the ballot and because they allow themselves to be imposed upon by enemies of the Church. Archbishop Ireland said the people of France never had learned to exer-cise intelligent suffrage. Old tradiit is Clem-nceau, somewhat more ubdued in his hatred, but yet a leader in the fight. "With such men, and with others "With such men, and with others dividing with them public power, even if less violent adapts of irreligion, there reigns another idea—the omnipotence of the State. This was ever the plague of France-even when her rulers were devout Catholics. STATE WANTS NO RIVAL.

"The State must control all agencies of power; it must brook no rival Even the Church must be in the haods book the government. So was it with Louis X'V. and Napoleon; so is it with the republic. The republic is a page in Ferner it has been mell sold with the republic. The republic is a name in France; it has been well said of it that it sleeps on the bed of Louis XIV. France has never understood the meaning of a republic, which is respect for private and personal liberty, which is to leave as much as possible to the neonle, to take to the possible to the people, to take to the State only what is needed for the public weal. The most republican of republicans, seated in parliament, set republicans, seated in pariar ent, set out at once to regulate all things to their own liking. We are the State, they cry out, as Louis XIV, once said : 'I am the State.' And the State is the great power and all must think and act as the State wills. This is certainly as the State wills. This is certainly the spirit of the infidels, who now rule the country; and I am not at all sure it were not to some degree, at least. the spirit of good Catholics, who, were

The Archbishop said: "The conflict raging at the present time between the Church and State in France awakens universal and profound they to be tomorrow in the ascendency, should believe it their duty to make interest. It could be otherwise, were it only for the personalities of the con every one go to Mass, as the present government assumes it as their duty testants—on the one side the Gon Catable Church, which for ages has swayed the moral and religious life of tens of millions of mankind and demand to let no one go to Mass.

CAUSE OF THE SITUATION.

CAUSE OF THE SITUATION. "I know France from the channel to the Mediterancean; I know her cities and her villages; I know her peeple— her aristocracy, her bourgeoise and her peasantry—and I know them to be Catholic. How then, explain the poli tical situation? There are several causes to be noted. The masses are not used to political life. For ages they were governed: they do not com they were governed; they do not som prehend the art of governing. Put a party in power—it names the hundreds of thousands of officials from the prefect

has been so long the most conspicable place in the vanguard of religion and of civilization. "We ask, What are the causes of the conflict? What are to be the re-" For the moment the situation is of a department to the humblest school undoubtedly serious, and serious for the one and for the other of the conteacher, to the village constable; they obey the order received from Paris testants. Yet, seen more anear, it re-veals no coloring of despair either for France or for the Church in France. they speak to the crowds around th -crowds who read little, who think little, and the crowds in their turn

bey the mandate. An independent self argued suffrage has not entered into the popular life. Nor is there among the masses the ambition to gain selfing intern. Davis for a contury "A bright morning, I dare predict. will at a not distant time dawn over the field of battle, dropping from the skies sunshine and peace, and begetting, both in the Church and in France, joy and political victory. Paris for a century and a haif has ruled France; establish in the Church and in France, joy and erultation that the passage at arms, angry as it once was, has opened the way to a clearer understanding of mutual interests, to a warmer glow of oiden mutual love. "And now. by Act of Parliament, the Concordat is abolished, a regime of separation is instituted. "Let not Americans be misled by mords which have a totally different a new regime, monarchical or republic, in Paris this evening; the provinces awaken to morrow morning monarchical or republican. It will require long years to decentralize power in France, to give to each citizen consciousness of personal independence, to obtain through universal suffrage a true ex-

pression of national will. words which have a totally diffe ent signification in their land from what is

SMALL CLIQUE MAY RULE. " There is no other country where :

"There is no other country where a well-organized and stirring fraction of the population can sway so easily the masses and impose upon them its will. "The clergy, who are now the chief sufferers, are much to blame. They, too, have retained, even at the altar and in the pulpit, the spirit of passive obedience inherited from old regimes. Admirable in teaching the catechism, in administering the Sacra-

state into the front. It has grasped the helm of power, and it steers the ship of state into the darkest depths of unbelief and irreligion. Yesterday it was Combes, the most brutal of all; to-day EDMUND BUBKE ON THE

CHURCH IN FRANCE

PROTEST BY "THE FIRST OF IRISH-MEN' DURING THE REIGN OF TERROR.

The London Catholie Times prints

the following interesting communica-tion from Rev. William Ba.ry, D D.: "On December 11th the Concordat expires and the public property of the Church in France is to be confissated. ask you to print as a judgment on the day and the act, though written in 1790, some noble words by our great conntryman, Edmund Burke. They will be found in Vol. II. of his works, p. 377. 'Reflections on the Revolution in France.' They seem to prophesy of what has lately been done to the re-ligious orders, and they set in their true light the 'tender mercies' which our Jacob ns of the third republic are not ashamed to boast of as marking their conduct towards the Caurch they would fain annihilate. I feel proud that the first of Irishmen should have bequeathed to after times a protest de serving to be engraved on the doors of that Archbishop's house from which Cardinal Richard, at the age of eighty four, is to be thrust out into the streets of Paris, while the

into the streets of Paris, while the atheist, M Viviani, enters in '. Who but a tyrant,' says Burke, 'could think of seizing on the pro perty of men, unaccaved, unheard, un-tried by whole descriptions, by hun-dreds and thousands together? Who that had not lost every trace of human the could thick of costing down men ity, could think of casting down men of exalted rauk and sacred function-

some of them of an age to call at once for reverence and compassion -of cast-ing them down from the highest situa were maintained by their own landed property, to a state of indigence, de sion and contempt ? The confiscators truly have made

some allowance to their victury iron the scraps and fragments of their own tables from which they have been so harship driven, and which have been so bountifully spread for a feast to the so bountifaily spread for a less to the harples of usury. But to drive men from independence to live on alms is itself great cruelty. * * * To many minds this punishment or degrad ation and infamy is worse than death. Undoubtedly it is an infinite aggrava Undonotedly it is an induce aggreva-tion of this cruel suffering, that the persons who were taught a double pre-judice in favor of religion, by educa-tion and by the place they held in the administration of its functions, are to receive the remnants of their property as aims from the profane and impious hands of those that had plundered them of all the rest; to receive (if they are at all to receive) * * * from the insolent tenderness of known and avowed atheism the maintenance of religion, measured out to them on the standard of one contempt in which it is held."

EDMUND BURKE ON THE SUFFERINGS OF THE FRENCH CLERGY DURING THE REIGN OF TERROR.

From an autograph letter now in the poss-sion of a citizen of New York.

Dear Sir: I have just received : atter from my friend, Mr. Dowdeswell, letter from my friend, Mr. Dowdeswell, informing me that a desire has been expressed by sevoral gentlemen not only in the University, but in the county and city of Oxford, of contri-buting to the relief of the French clergy suffering a grievous persecution the unurention of an unexamoled from the usurpation of an unexampled and hither o successful combination of all the implety, crime and baseness which could be collected from all parts preaching have left their disciples in of the vast country which they desolate. There is no doubt that if these prin-There is no doubt that if these prin-ciples and cabals could be admitted in-to the country, that, first vitiating the morals and altering the temper and character of the people, they would desolate England in the same manner. Against the possible prevalence of such factions and their pernicions maxims, I look upon the University of Oxford as the firmest bulwark we have. I look upon their late happy and wise choice upon their late happy and wise choice of the Duke of Portland to be a pledge of their zeal and perseverance in the same cause, and of their disposition both in this present age and to all pos-terity to units the lovers of the Church, and of the laws, liberties and morals of the country of all descriptions in opposition to the system of atheism, persecution, sacrilege and assassination which prevail amongst our unhappy I trust that those who subscribe to the French clergy in so doing do not only wish to act under the general in fluence of a diffusive Christian charity, masses vote for the infidel or the socialist, in order that the republic survive, trusting to the republic to do but would express their abhorence of the principles of that persecution which by stripping these worthy the principles of that persecution which by stripping these worthy ecclesiastics, first of their prop-erty, then of their liberty, and after slaughtering in a most inhuman manner vast multitudes of them, at last stripped them of their country and sent them naked and re sourceless to live on the mercy of strangers. I have no doubt that you, sir, and the persons who lead in the university and county will exert your in the long run what is most service able for France and even for religion "The evil goes farther. There is an infidel or a socialist candidate, and opposed to him a republican, moderate, conservative, who clings to a peaceful, even religious France. But he is a republican; monarchists, generally well-known Catholics, put up a candidate of when God was de clared nomeristent, and infamy itself, denoted the 'Goddess of Reason,' was uplifted to adoration upon the altar of the Cathedral of Paris. It slumbered a while under succeeding imperial and royal regimes; it has reawakened to new vigor in the freedom allowed to thought and speech by the present republic. "This party of infidels and atheists is far from being France, as I shall ister say, but it is active, persistent, unscrupulous, and it steers the ship of university and county will exert your influence in favor of a charity which whilst it chooses the most proper ob-jects for succor does so much honor to the nation which, casting aside the the nation which, casting saide the narrow spirit of sect and long national rivalry, exerts the common principles of honor, hospitality, religion and humanity. I have the honor to be with the greatest esteem and respect, dear Sir, your most faithful and obedient humble servant. EDM, BURKE.

to, France, in all probability, would have escaped the religious persecution of the present day. Mooarchial ideas and plottings have done dreadful in-jary to the Church in France." CATHOLIC CHURCH AND SCIENCE. DR JAMES J, WAISH CORRECTS MANY ERRONE US OPINIONS REGARDING DR JAMES J, WAISH CORRECTS MANY ERRONE US OPINIONS REGARDING DISCOVERIES. CATHOLIC CHURCH AND SCIENCE DR JAMES J, WAISH CORRECTS MANY ERRONE US OPINIONS REGARDING DISCOVERIES. CATHOLIC CHURCH AND SCIENCE MANY ERRONE US OPINIONS REGARDING DISCOVERIES. AND CATHOLIC CHURCH AND SCIENCE DISCOVERIES. AND CATHOLIC CHURCH AND SCIENCE MANY ERRONE US OPINIONS REGARDING OF their discoveries, and both of whom have had forms of their discoveries, and both of whom were faithful adherents of the Church Ampere, who did so much to develop DISCOVERIES. A UNITED EPISCOPACY IS THE PONTIFE'S SULACE The secret consistory on December 6 at which Pope Plus X, gave the red bat to Cardinal Semana Archibitor

There are a great many people who still harbor the idea that the Catholic

his house with him for a time, consid-ered him also a saint. Ohm, the German mathematician, to whom we owe the laws with regard to the resist ance of electricity in passing through various media, was a German Catholic who for a time taught in a Jesuit school. His name is also commonly

school. His name is also commonly used as a term in electricity. Biology, which developed entirely during the nineteenth century, and which is usually supposed to be rather unorthodox in its tendencies, also came almost entirely from great Catholic calorities. Lamark who first taught evolution ; Theopore Schawann, the di-coverer of the Cell Doctrine ; Johann Muller, the father of Modern German Medicine; Claude Bernard, the grea French Physiologist; finally Louis Pasceur, the most distinguished name of them all, the greatest name in nine teenth century science, all of these men were Catholics. Unfortunately these facts are not known by the members of the Church and the consequence is that even they semetimes are deceived into thinking that the utterly mistaken assertions of Protestants in these matters are true.

Then there came the Gallileo With regard to any slander against the Church, all that is needed for its correction is more knowledge. The truth it is that sets men's mind's free from erroneous assertions of all kinds, and no Catholic need fear to tell all the truth. There are dark spots on the Church's history. Even about these Church's history. Even about these truth must be known. In this matter it must not be forgotten that Leo XIII. of glorious memory said when there was question of opening the Vatican Lib rary to the world and one of the libra-rians said : "But, Holy Father, there are many things in the library that relate incidents unfavorable to the Popes" The great Leo answered :

opes" The great Leo answered : By all means le: them have these, it some of you modern timorous Catholics would surely have concealed the fact that Judas betrayed His Master and Determined this "" Peter denied Him On the other hand, where the truth is all to the honor of the Church, it should be widely known among Catho lics, and then slander will soon be era dicated. - Providence Visitor. Another lease of time -- bat the same old world and the same old hab its! Will our lives run on thus to the end? Will the things unreformed continue unbettered ?

Oaly the year after Gallileo was con-demned at Rome, the great Jesuit, Yet men and women do change and have changed their ways of living. Often it is sorrow or misfortune that Oten 16 is sorrow or mistortune that works the transformation. The cale dar comes to us every New Year and suggests itself to us as an occasion for good resolutions untinged with sorrow and uninspired oy affliction. This epoch of new time may profit ably suggest meditations for each of us on the end of all time. Some New on the end of all time. Some New Year will certainly dawn for every man along in whose months Death will come. Is your house in order ? Have you done all that your condition

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Italian Balm ed by ma y people se n al cases of Rough Red Skin,

uggist for a bottle. G. WEST & CO. NTO. IVED

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e loc. each, Pat LONDON. CANADA ut Confessional nt of Penance. cKeon, S. T. L. post-paid LONDON, CANADA are ready to submit to separation from the States, but it must be a fair separ ation-such as obtain, in the United States, in Brazil, in Great Britain, in catechism, in administering the Sacra-ments, they have never learned the virtues of public life, they have never quickened beneath the activities of the battlefield. Their example and their Holland-and not a subjection.' No Catholic in the United States makes objection to sepa ation, for here separ-stion means exactly what it purports to mean.

esent in the Vatican, Pius

wed to them in France. Separation

of the Church from the State in Amer

ica means liberty and justice; there it means servitude and oppression. "Speaking on Friday last to the

Cardinals present in the Vatican X. said of the French situation

breaching mays lett their disciples in the same passivity—and these know nothing of the public defense of prin ciples; saints before the altar, they are cowards before the electoral ura. "Then, French Catholics have been SEES RIGHT IN POLICY. "Under advice from the head of the Church, the Bishops of France refused the associations offered by the law of separation. They acted from principle unfortunate in many of their leader separation. They acted from principle; in the interest of religion they could not approve such associations; they could not by tolerating them appaar to approve them. They are not rebels against the laws of the country. The associations, as the minister of educa tion, M. Briand, himself declared, were not estatutes phology non citizens: and spokesmen. These remain demean ors of the past, partisans of buried political regimes. If the masses of the population regimes. If the masses of the people have learned any one thing, it is this-that France is a republic, that they are republicans. But the mon-archists are numerous, chiefly the old public the most represent entropy of tion, M. Briand, himself declared, were not statutes binding upon citizens; they were privileges tendered to the Church which she was free to accept or reject. She has rejected them. Pope and Bishops knew full well the consequences that were to follow; the spirit of the government was not hid-den from their eyes; it was an era of persecution : hut, if no other escape nobility, the most generous patrons of and too many of the clergy, religio who still read their politics in Bossuet and Massilion, who judge the republi-can form of government by the Jacobin republic of contemporary France. POINTS WEAKNESS OF FRANCE. "Here is the weakness of the Cath-olics of France - the infidel, the social-

We

persecution; but, if no other escape from persecution were possible than the acceptance of the law of associa ist, who solicits votes cries out: 'The republic is in peril; no republican must cast his vote for a monarchist'-even tions, they were ready to welcome pert that monarchist be otherwise the secution. "It is a lamentable fact that there best and purest of men; and the is in France a party bent on the des-truction of religion. The war is made

traction of religion. The war is made on the Catholic Church because she in France represents religion. In reality, in intent and in fact, the war is against Christianity under any form, against religion of any kind, against the idea itself of a God reigning over men.

OLD SPIRIT IS REVIVED.

"The old spirit of Voltaire and the encyclopedists of the eighteenth century never died out in France. It had an ontburst of triumph in the revolution when God was declared nonexistent, and infamy itself, denoted the 'Goddess of Reason,' was uplifted to adoration upon the altar of the Cathedral of Paris. It slumbered a while under succeeding imperial and roysl regimes; it has reawakened to new vigor in the freedom allowed to thought and speech be the succeeding tamphila. outburst of triumph in the revolution

itself.

ogy, from the modern standpoint, that was ever published. So important is Stensen's work considered in the history of geology by those who know the science best that twenty years ago when the International Congress of Geologists met at Bologns, in Italy, they adjourned the last session of their meeting to Florence in order formally to unveil a tablet to the mem ory of Stensen, whom they did not hesitate to acclaim as the father of

modern geology. Within a few years after his geologic-al discoveries Stenson was made a Bishop and took up missionary work in north of Germany in order to bring back as many Germans as possible to the fold of the Church which he had learned to leve so well and in which h had found peace for his soul, though he had been brought up a Protestant and had lived nearly forty years of his life in the Protestant Church. Stensen is one of the greatest discoverers in the his tory of melicine, but there are others, such as Winslow, the anatomist, and Horner, in this country, who became converts to Catholicity in the midst of their scientific work. This of itself should be enough to demonstrate that the Church does not oppose science, as such an attitude would surely have de-terred men of this kind from coming to

There are only a few examples meant to show that in spite of the Gallileo incident there was no real opposition to science on the part of the Caurch. In the question of the movement of the earth and the existence of antipodes there seemed to be question of contra This was the reason for the difficulty, and not any real or fancied opposition

to science. In every science the greatest games belong to Catholics. This is as true in the sciences which developed early as in those which have developed in

you done all that your condition of life renders possible to make your career count for something ? With adequate seriousness and with much thankfulness for the opportunity vouchsaled us, let us then cross this imaginary threshod which separates the count called 1906 from 1907 -resolving that it shall mean a truer mani festation of the better promptings of our hearts and our minds. - Catholic Citizen.

ANOTHER NEW YEAR,

A MINISTER AT A MISSION MASS Sacred Heart Review

At the Methodist preachers' meeting in Wesleyan Hall, Bromfield street, Boston, last Monday, the Rev. Dr. L. B. Bates, the father of Ex Governor Bates, told of a visit he made recently to a Catholic church where a mission to a Catholic church where he saw an edifying sight. It was a mission for mea, and at the early hour of 5.30 o'clock in the morning, when the services began, the church was literal ly packed with men, and some were even kneeling or the steps in the glim-mering light of the dawn. Said Dr. Bate

They respectfully made way for me as I entered and the officiating clergy man invited me to come forward I never heard a Methodist minister preach a better sermon, and when at the close of the sermon the priest asked the men to stand and promise

that they would keep the good resolu-tions made during the mission the vast

congregation responded. "These Catholic priests, by their missions, have brought light out of darkness, and the work of the missions has proved to be a great blessing, sav-ing many souls."

When a simple soul is to act, it considers only what it is suitable to do or say, and then immediately begins the action, without losing time in thinkin the sciences which developed early as in those which have developed in recent times. In anatomy the great names are those of Vessilus, Malpighi, them were faithful Catholics. All of them were faithful Catholics. In successful the science, except as the love of God the nineteenth century, the two great est names are those of Folta and Galv-

GUILTY OR NOT GUILTY. BY T. W. POOLE, M D., LINDEAY, ONT.

CHAPTER XV.

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Mr. McCoy set out on his return bome, in the best of spirits The rumble and roar of the train as it sped along the iron way, seemed trans mphony. and lulled him into a state reverie, or abstraction. From this was roused by the stopping of the im and the entrance to the car of main and the entrance to the car of the additional passengers. Among here he recognized a clergy man, with these face he was familiar, but whose mane he was unable to recall. The minister evidently know him, and pres-mity they found themselves scated he by side, and ready to converse, that has ease and absence of formality characteristic of fellow traveliers in e characteristic of fellow traveliers in

"I have heard of you," said the elergyman, whom Neil now re-Selicited at having been for a time the Baurch of England minister of a parish adjoining Mertonville. "If you would mease my so doing, I would like to ask yea how you find your present relig-ions associations."

Very satisfactory," was Nell's binder. "My doubts and fears fied moment I had passed the threshold reioinder. the moment I had passed the threshold of the ancient Church. I can truly say with St. Augustine, "Too late have I known thee, O ancient Truth 1 "Boo late have I loved thee O ancient Heauty." "You surprise me," said the Rev. Mr. Somers. "I always took you for a mather sensible sort of a man. Now tell me, candidly, how you can believe

tell me, candidly, how you can believe the Pope to be infallible."

have no trouble at all," answere We have no trouble at all," answered Neil, smiling. But you must first bear in mind what is not meant by his in falibility. It is not that he may not also. That would be impeccability. And it is not that be may not err in the or-Enary affairs of life, or even in mat ters of Church discipline. Nay fur ther, he is not infallible as a private dector of the Church. It is solely in his official capacity, as Head of the Church, and in deciding authorita tively in matters of faith and morals that he is to be accounted infallible. " I had not quite understood it that

way," said the clergyman. "Probably not," answered Neil quietly. "It is really surprising how quietly. "It is really surprising how even intelligent men misapprehend most of the dootrines of the Catholic Charoh."

" Then you have no difficulty in be

"Then you have no dimonity in be-lieving him to be infallible in matters of faith ?" asked Mr. Somers. " Certainly not," was the reply. " With Christ dwelling in His Church ferever, as he pledged Himself to do, His Church is Himself, in that He is its blo its and a shar shar its area. Me, its soul ; so that when its peaks He speaks, and has a right to command chedieace. I am surprised Me seedience. I am surprised, Mr. Seeders, that you should think of deny ing to the Head of the Catholic Church what you claim for yourself and each individual member, nay, for every old "How is that?" said the clergyman,

in some surprise. "You place the Bible in the hands of "You place the Bible in the hands of your people," said Neil. "You tell them to kneel down and invoke the light and aid of the Holy Spirit, to gaide them to its true meaning. You and they expect this prayer to be answered. It so, they receive what they ask for, and receiving the aid of they ask for, and receiving the aid of the Holy Spirit, they are necessarily infallible. Taus, on your owa groands, every Protestant is, or may be, in-fallible. You see you go much further in the infallible lune than either the Pope or the Catbolic Church.

"And so you have really given up the idea that the written word of God is an all sufficient guide for man's salvation," said Mr. Somers, quietly chang-

and that orying 'Lord, Lord,' will not suffice. Your 'go as you please' churches, which allow a man to believe what he chooses, seem to offer an easy way to heaven, but they can never guide him there." Mr. Somers made no reply, and Neil

Mr. Somers made no reply, and Nell continued: "If ye love Me," says Christ, "keep my commandments,' and they who in-vent new church societies, or who j in them, are simply ignoring Christ and His plan for the salvation of the world." "Well, I suppose we are not likely to convince each other, and so we must agree to differ," said the clergy-man, pleasantly. "I am sure I wish you well, said Nell, and I know you will not be

"I am sure I wish you well, said Neil, and I know you will not be annoyed by my saying so much. I am familiar with your side of the case, and I thought you might like to bear some, thing of what might be said for mine." "I am only sorry that a man like you should think it necessary to have the priest come between you and your Saviour, when you might come to Him directly without any go-between." "We may and do come to Christ directly, in our daily prayers and

"We may and do come to Carlet directly, in our daily prayers and church offices," said Neil, "but in the matter of the forgiveness of sin, we follow the mode appointed by Christ Himself-than which nothing is more tally substantiated in the New Testa tally substantiated in the New Testa ment. Surely you ought not to object to the priest absolving from sin, in God's Name, seeing your Bi-hop pro-tessed to impart to you that power, when ordaining you." The sbriek of the whistle drowned the Sorner had to offer

whatever reply Mr Somers had to offer, the train stopped, and he rose to go, Neil accompanying him to the plat form, where they shook hands and parted.

How solemn are some of our partings, How solemn are some of our partings, if we only knew it! These two met probably were never to meet again till the great white throne is set, and the books are open at the final judgment.

CHAPTER XVI.

The exigencies of Mr McCoy's business had never before necessitated his presence at L-so frequently as dur ing the few months which followed the vents narrated in the last chapter. As the reader will doubtless anticipate, whatever other business he may or may whatever other outsides its usy of may not have had in the place, a portion of his time was sure to be passed in the parlor of the convent. Sister Sopron-ius did the best she could, on the occa sion of these visits, though she some times found then sufficiently trying In so far as he himselt was concerned the result seemed entirely satisfactory. During the winter he had sough fully to occupy his mind in a strict attention to business, and in this, he to attention to business, and in this, he to a great extent, succeeded. As the slow weeks of a tardy spring passed by, he furcher occupied himself in fitting up and furnishing a house, to which he noped ere long to bring home his bride Bat still the days passed slowly, and he looked forward to the close of the conventual term with evident impati

And Mary- how did she pass through these remaining months of mental occu pation? The fact was, she had rarely time to indulge in day dreams of the future. The continual round of studies and exercises, alternated with recrea-tions from early morn until the vesper tions. Irom early morn until the vesper hour, left roon for but little else to occupy her thoughts. And all this effort and occupation, besides being seconded by her own anxious desire for self improvement, became intensified as the time approached for the ordeal of examination, when friendly rivalries had to be encountered and praises an prizes were to be lost or won. At length these happy, hopefal, busy

days were over. The summer holidays had begun. Mary was once more at home, where she was regarded by brothers and sisters as no longer the Mary of their former days, but rather as a being elevated to some superior

veritable savant, papers, pamphlets, manuscripts, books, both ancient and modern, opened and closed, in the iving languages and in the dead, com pletely covered it. Commanding all those monuments of buman science, arose in their centre that wonderful monument of divine wisdom and love, a book open to all who desire to seek in its fine pages a solution for all doubts, of which he was the chief magnate and A Catholic school diffused a sou secular and moral training to those for whom it was intended. A fine Catholic when it was intended. A fine Catholic church crowned a pretty rising slope of ground, and was filled on Sunday-atd holydays, almost regardless of weather, by a devout congregation, who were not ashamed to go on their knees to worship God, in public, as is unhappily the case in modern times of some professing Christians. (If is a striking fact in illustration of the de generacy of Methodism. that its memi book open to all who desire to been in its fine pages a solution for all donbts, a consolation for all sufferings, and a secure fundiment for all our hopes and aspirations : a crucifix. The Superior paused for a striking fact in illustration of the de-generacy of Methodism, that its mem-bers, in general, will no longer kneel in the public worship. Thus a writer in the Toronto Christian Guardian for eside the table, tooz a pinch of snuff

beside the table, toor a pinch of shut examined some reviews and journals that had arrived by the morning post. read through a c-uple of lines of an article which made an eulogy on his last work that had lately appeared in March 4, 1885, laments that "the sitting posture is general," in their churches, during prayer, and calls on "the minis-ters and officials to make an effort to have this practice of kneeling re vived." Such is the outcome of a hun-dred years of Methodism !) As Neil and Mr. Stobo came to know each other they became fast friends, and so remained during the succeeding years. They were both fond of Catho lie literature, and freely interchanged books and magazines. March 4, 1885, laments that "the sitting public, then muttering between his teeth, "Get away; the devil has told me so already " he cast the review upon the table and set himself to work to refute some false theories con ing the liberty of man and his fre of will, and God's foreknowledge of the turure. The opinion put forward and over which the Superior was deeply over which the Superior was deeply pondering was, " If we choose presci-ence of the future, we must give up the idea of free will, if we choose free will, we must disbelieve God's foreknowl over ile literature, and freely interchanged books and magazines. It had been the custom of Mr. McCoy, on each return of the anniver sary of his reception into the Church to gather about his table a few inti mate friends, among whom the place of honor was allotted to Mr. Stobo. Neil had never forgotten the trials and an xieties which had preceded that impor-tant step, though in the light of his subsequent experience he often

Shortly after a knock was heard a buordy after a knock was heard at the door. The poor Superior, greatly distressed, turned his eyes in that direction, then looked on the roll of white papers before him and patiently called out, "Come in."

tant step, though in the light of this subsequent experience he often smiled to think how groundless had been his fears, and how far beyond any expectations he could have indulged, had beer, the result in the peace and The door was gently opened and another Jesuit entered and advanced slowly, holding in one hand his bareta, in the other was the letter which the old woman had given that morning to Bro her Dominic. This was Father Antony.

"I beg your pardon," said the latter, and looking towards the door as if he were about to withdraw continued in the same tone, "Your reverence is occupied."

"Oh, no-or I should rather say yes On, no-or 1 should rather say yes. But no matter. This D——has built his reasonings in the air. I was just try-ing to catch his line of argument. He tries to show that the exercise of free will ceases when God s prescience of the fature is admitted and—say."

The good Superior regarded with a nervous air the roll of white paper be fore him, perceiving at the same time that the arguments of D---were becom ing all the more contused. He ex-claimed as if addention some institution ed as if addressing some invisible "St. Augustine says the audience, "St. Augustine says the truly religious mind chooses both ; be lieves in and acknowledges both, con firming them by faith and piety, and

firming them by faith and piety, and then you see—" "Would your reverence wish to read this letter?" said Father Antony, presenting the Superior with the letter which he held in his hand. "Read it to me," replied the latter, trying to formulate his new arguments in the shape of a philosophical thesis. "It is a poor soal who wishes to come back to the Church and do penance for his past life," continued Father Antony, unfolding the letter FATHER ANTONY'S PENITENT. Brother Dominic having made his

Brother Dominic having made his usual hour's meditation, then went to serve the Superior's Mass. The duties of the Mass over, the good Brother pro ceeded to discharge those of Martha. To his care the household affairs were assigned, and hence he quickly set about preparing breakfast for the little Jesuit community, which consisted of three priests and himsell, a lay brother. Brother Dominic placed on the fire a small kettle tuil of water, and shortly penance for his past life," continued father Antony, unfolding the letter "By all means let us assist him and remove whatever barriers may be hindering his progress," said the Super-ior with vehemence; then, leaving down his pen, he placed h s glasses on the table and stretched back in his

the table and stretched back in his rmchair Father Antony read slowly :

" May the grace of the Holy Ghos be with your reverence !" "Eh?' exclaimed the Superior, with

Lok of astonishment. May the grace of the Holy Ghost

be with your reverence !" "Amen !" said the Saperior, bowing

his head; then, taking a pinch of snuff; he added: "Continue, Father, con-"An abandoned soul has recurse to

necessary purchases for the community When he had fulfilled his mission the your charity and supplication. Through the merits of our adorable Redeemer and His holy and Immaculate Mother, Brother visited some sick persons who had been ailing for some time, and do not resist my prayers. The grace of our Lord Jesus Christ has touched my heart. Hence, I desire to confess my faults and wash my soul in the waters of the sacrament of penance. This, however, exposes me to a very great danger, because for the past thirty years the common enemy of the human danger, because race has cast me into the society of Freemasons, and if they should susp that I had been to confession and had revealed their secrets, I should be ruined. That is why, after having de manded succor from the Father of Light, I have hit upon a plan which I submit to the approbation of your reverence. Without doupt, the Holy Ghost, desir-ing to save my soul, has inspired me. Let your reverence ordain that to night, at 11 o'clock, the door of your house be left open; let the lights in the vestibule and staircase be extinguished. Also let your reverence open the door of your chamber, which is just off the stairs and await me in the obscurity. In this way I shall be able to come to your test and confess my sins without any one knowing the unfortunate sinner who has been spurned on all sides. ask you, Father, in the name of Jeans Christ, our Lord and our God, above all to guard this great secret and not to eject these supplications, whereon de pends the salvation of my soul. In fine, if you consent to what I have proce a white cloth in the pose d, pla window of your room before midday to

Every day you are a cause of anxiety to the devil. Every soul you have saved from his power is, as it were, a tooth extracted from the royal jaws of his satule majesty. Nor is it unreason able to expect he should address you such a devout letter through the hand of some one of his scoretaries."

" But it is clear," persisted Father Antony, "the author wishes to make a confession. The letter explicitly states that, and..."

" It is clear he does not wish you to see him nor to recognize his counten-ance," said the Saperior. "Moreover, think how you have revolutionized all avenues by your missionary labors-your various societies, your continual visits to the sick, to the hospitals; visits to the sick, to the hospitals; your devotion to the poor and needy; every place bears the marks of your energy and zeal. You are reaping a rich harvest of souls for Christ. Every day your confessional is crowded with persons whose souls were already on the methor min. Even the year ions. persons whose sonls were already on the path to ruin. Even the very jour-nals of that sect are already beginning to culcgize the great works of Father Antony. Only two days ag, your heard the confession of a dying Freemason, a great person of their sect whom our Lord, out of the depths of His infinite Lord, out of the depens of fits hundred mercy, had regarded with compassion in his last moments; and just two days later another very devout mason, who knows every inch of our house, even

that your room is situated off the stairs, feels himself forced by grace to confess his crimes to Father Antony, and that at midnight, in obscurity, all the doors open so that he can enter, and evi dently get off, too, without oreating noise or suspicion. And all that in spired by the Holy Gnost? Ham 1 The Holy Ghost must breathe for a long time on me to make me the dupe of whit?" ach a bait."

Father Autony, with his head bent down and holding the letter between his trembling fugers, listened to the Superior. After a short pause, during which both priests seemed occupied each with his own thoughts, Father Antony began :

" But if it is true, Father ? He de "But if it is true, Father ? He de-mands it in the name of Jesus Christ." There was such humility, tenderness and love in those last words that even the Superior felt himself moved. "But, my dear child," said he, aris-ing from his chair and advancing to other the rooms. Lesnit with ont

wards the young Jesuit with out stretched hands, as if to embrace him, "it it is a lie, as I presume it is : if it is a snare set for you by an enemy, and which, perhaps, may place your life in langer

No matter," replied Father Antony. "For you it matters not. For me, for the community, for the glory of God, a great deal. To die and enter heaven great deal. To die and enter heaven bearing the martyr's palm is all very good for Father Antony, but will it be equally good for our Lord? It is well for a man when he is prepared to fall for a man when he is prepared to fall in the discharge of his duty, but it is In the discharge of his duty, but it is more meritorious to bear the brunt of the fight for a long time, and, then, if is be God's will, to fall at length on the breach, crowned with the crown of a martyr's death. Think, moreover, of the abundant harvest that must be reaned, and how faw the laborare are." reaped, and how few the laborers are.

" frue, Father ; but when there is question of the salvation of a soul, I should prefer to be deceived, thinking more of it, than to be justified thinking ill of it." That depends on the character of

those with whom you have to deal," replied the Superior; " and let me admonish you to think no more about the affair." Very well," said Father Antony, as

he turned to d-part. "We shall leave the whole affair in the hands of our Lord." We shall When the young priest had left the

Superior's room the latter, who accom panied him to the door, remained for a noment with his hand upon the lock then addressing his invisible audience, he exclaimed : Toat man is a saint ; the water of

baptism is still fl

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sistence of the young pricet, which, however modest and respectful, still was strange among the religions, where humility always sought the opinion of another more mature than their own, and whose obedience made them accept and follow the desire of their Superior, whose purity of intention always made them take, even in the most ordinary creumstances of religious life, motives purely supernatural for their rale

"The Lord must have inspired him," said the Superior, laying down his pen for the fourth thme. "That letter is ma-reasonable, but still it can be true; and who knows but God wishes to bring good out of these wicked motives. Lord ! If his persistence was an h-spiration from God. If by my rash pradence I have placed an obstacle he the way ! Who knows but I have thwarted the designs of Providence, and prevented what might be the sal-vation of a scal? Jesus ! Jesus ! Gos forbid such an act. What thoughtlem-ness on my part ! What pride ! To stay what may have been a divine in-spiration, without seeking assistance from the source of help and letting my-self be guided by frail human prodence, which is ever ready to attribute the exaggeration the zeal of fervent sonis. All my God, how well I have morited that me who call You fool should sol me wise !" With such reflections he arese from "The Lord must have inspired his,"

With such reflections he arese from with such remeeting he are the room for some time. At length he proceeded to the chapel, where he saw Father Antony so absorbed in prayer that his own en-trance was unobserved by the young man. For half an hour both religious remained before Jesus in the taber-nacie, each accusing him elf of a fault which neither one nor the other had which neither one how the the other has committed, and seeking a solution to the present difficulty in that ocean of influite truth and wisdom. Their sole sim was the glory of God and the fail. Allment of His will in all their under takings. The two must evidentally have come to the same conclusion, for when Father Antony arose to depart. the Superior arose, to , and met him at the door ; then, offering him the boly "Pat up that cloth, Father. Put up

that cloth. Father Antony regarded him with look of surprise, not unmingled with ioy.

"Yes ; put it up. But let it be well understood I do not command it. I simply permit it-if you wish - if you

"Afraid I" energetically exclatmed Father Antony. "The Lord is the protector of my life; whom shall 1 tear?"

"Tis true," said the Superior, hum bly bowing his head; timebo.'"

At 10 o'clock Brother Antony rang At 10 c'clock Brother Antony rang the bell which announced to the relig-ious their bour for repose. But ordes: were given by the Superior to the third priest who lived in the house not to reture to rest, but to remain in his room prepared to come to Father An-tony's assistance if any unusual sound or extraordinary cry should be heast. The Brother was then recommended is leave the entrance door open, to lower leave the entrance door open, to lower the lights in the vestibule and state case, but not to extinguish them com-pletely. Without the least manifesta-tion of astonishment he obeyed all those injunctions, then retired to the

chapel to await the arrival of the stranger. Here he saw the Superior seated on a chair close to the door, his

seated on a chair close to the door, his head bowed down and his hands buried in the folds of his sontane. Father Antony was in his room. A small picture of the Sacred Heart was placed at the foot of the crucifx on the prie dieu. A small petroleum lamp, whose rays searched the roon and cast a feble light on the objects arou burned on the table. Himself, calm and resigned, walked up and down re-

citing his rosary in the meantime. As 11 o'clock was ringing quick and firm steps were heard in the hall, then

JANUA

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ing the subject. "If that proposition were true," answered Nell, " would not your occu pation be gone? Why should people if they have pay you for guiding them, if they have pay you for guiding them, if they have an all sufficient guide a'ready." But you are very well aware, Mr. Somers, that God's plan for evangelizing the world was not by the reading of a book. For many centuries they could not have the book. It was physically impossible, till printing was invented. I need not remind you that 'faith cometh by hear ing,' not by reading : that by 'the foolishness of preaching, the world was to be converted. The commission of Christ to His Church was 'go teach all Dations. To the laity His command ' hear and obey.' He did not say read and think for yourselves, an follow your own notions or opinions."

"Bat you have just now admitted that we may have the aid of the Holy Spirit in our reading."

"I said, you protess to have it. The diversities of opinion among Protest-ants cannot be the work of the Holy Spirit, because the spirit of Truth could not be contradictory and incon sistent. Besides Christ really founded Charch ; there is ' one Lord, one faith, one baptism.

"That is the way with you all," said Mr. Somers, with a tone of impatience, "it is always the Church, the Church."

0

' And why not ?'' said Nell, " seeing it is God's Church : Christ's substitute. as it were, for His own person. Such an institution must, by right and neces-sity, be often on a Christian's tongue, and must always hold a high place his esteem and veneration. Is not the Church divine in its origin and in its mission i

The train was rushing along at a rapid speed, and Mr. Somers' eye catching a familiar object in the lands cape, he said, "I must leave you at the next sta

tion; but however we may differ, I wish you well, and I hope to meet you in heaven, where we will never be asked by what road, or in what kind of coach we came.' a courch

a church coach we came." "Are there really so many ways to heaven?" asked Neil, solemniy. "Believe in the Lord Jeaus Christ and then shalt be saved," s.id Mr.

Somers. "I have understood that there was 'a straight gate ' and 'a narrow way,' now did business in a fine brick block,

sphere and then dropped down amon, them, to be admired and loved.

It was soon evident that something unusual was about to happen in the Maloney household. Plans were dis samples compared, dresser arranged, letters written and received, most of 'hem somehow or another bear ing the Hopeton post mark, or address. Mr. McCoy's pressing business en-gagement, no longer led him to L---as formerly, but across the country to his friends, the Maloney's where he ed to be furtively conniving at, if seemed to be furtively conniving at, if not actively promoting the extraordin-ary activity of that respected house-hold.

The gossips saw it all, of course ; and gaped and wondered, and discussed it over their tea, and sometimes over their toddy. But the preparations their toddy. But the preparations went on without any reference to these respectable people. And so, at last, the happy day was

announced, when the hands and hearts of the lovers were joined in holy wed lock, and their union solemnly blessed by the priest of God.

The reader must spare me the task of depicting the handsome bride and her many husband. As for the dresses and ornaments, they were sensible and useful, as they ought to be, rather than guady or fantastic. The cakes and pastry were excellent. The reast mutton, and other etcetras of the kind, lett nothing to be desired. But such or and such butter as tempt the palates of the guests, that day, were seldom surpassed, and can only be faintly imagined by us poor denizens of the crowded town, who procure butter from the grocery and the semblance of milk rom the street vendor.

They were married, and began life together in a modest mansion, around which pretty shrubs grew and flowers As the years rolled on plossomed. shildren were born to them, and gree up, boys and girls, romping and merry

in their childish glee. Ten years ; fitteen years ; twenty years passed over them and brought great changes. The rallway had reached H peton, and made it a centre of local trade and a market for the suit rounding country. The town itself had grown and expanded to a surprising ex-

tolerable by his sharing with them his morning's purchase, as far as his pov-erty permitted. Having spoken a few confidential words to his suffering confidential words to his suffering friends, the Brother then hastened back to the community home. As he was passing by Rue de S--a woman somewhat haggard appearance. standing at her door, suddenly accosed Th him. She was old and gray. Brother knew her well from her frequ ent visits to the community. He paused for a moment, and the woman expressed her desire to see Father Antony "His reverence is in the confessions at present," replied the Brother. The

emorial of the occasion :

AFTER TWENTY YEARS.

Twenty year bave fied apace, Since I found a happy home, Ia the saintly Church of Rome ; Yet its portals nearing. Would have shund the holy place, Fuil of aoubt and feating.

Could I trust the ancient Fold / Ab ! mysterious Church of Rome Should you prove my future hom Should I flad you dross or gold, Os a nearer viewing.

I could only trust and pray, Crying, "Lord, that I m y see !" "Lead me, oh my G.a ! to Thee ! Not for me the choosing. Mine to hearken and obey ; Dare I be refusing ?

could coubt the Glorion within His holy nouse At the auar kneeling

THE END.

From the French.

small kettie full of water, and shortly

after the morning meal was served up

It consisted simply of three cups of chocolate, one for each of the Fotners, together with some bread. He Himself

was contented to take, standing in the

kitchen, a cup of coffee and a morsel of dry bread. Breaktast over, Brother

Dominic concealed beneath his manteau, or great cloak, a little basket, and was

oon on his way to the city to make the

I have found for twenty years Joy beyond revealing.

Vanish'd all my foolish fears,

old woman appeared disappointed some what, and paused for a moment or so then her thoughts took a different turn the shead but the solution of the s She placed her hand in her bosom, an drawing forth a letter, gave it to the Brother, requesting him at the same time to take it immediately to Fathe Antony. With that purity of intention and hely simplicity which characterized the saint. Brother Dominic absorbed in meditation, resumed his journey home wards giving no further thought to the old woman or her epistle. As soon as he arrived, however, he went directly to Father Antony and delivered the

letter. In the meantime the Reverend Super ior, with the air of one who feels he has a few leisure moments at his disposal to spend in his favorite occupation, had entered his study. The room was large and well lined with books. The Super-ior was a man of middle height, active well proportioned. He was robe in his soutane; his face was rathe round than long; his black hair wa already showing signs of grayness, with a sacerdotal tonsure on the crown. His complexion was clear, and his eyes of a light, transparent blue. The look re-vealed that brilliancy of intelligence as effectively as his sanctity does the saint. As a writer the Superior held a saint. As a writer the Superior heid a prominent place in literary circles. His works were renowned for their pro fundity of conception, purity of doc trine and clearness of diction. He was trine and clearness of diction. an exemplary man, who alike resisted fartery and despised calumny, saying : are no better because you are · You praised, nor worse because you are blamed.'

At the opposite end of the room, close to the window, stood the table of this

day. "And the only signature," contin ed Father Antony, in the same caln tone as he had read the letter, " is a cross at the foot of the letter.

"Behind which the horns of the devil are concealed," replied the Superior with vivacity. "Yes, Father, yes," he are concerned, "Yes, Father, yes, -with vivacity. "Yes, Father, yes, -continued, with his natural vehemence, seeing Father Antony regarded him with astonishment. "The devil, wish in his eyes, that his pride may be no obstacle to the salvation of that poor ing to be over generous for once, has overshot the mark. He is extremely soul. cautions, for this letter is by no means genuine. It is counterfeit ; it is false " But from whom can it be ?"

"From some one who is seeking to avenge himself on Father Antony."

The latter, astonished at this declara-The latter, astonished at this declara-tion, exclaimed : "Your reverence, then, knows some one whom I have wronged ?" "Yes, I know him; I know him well. was just read; he thought of the per-

his innocence will not permit him t see the malice concealed in this letter.

Father Antony, having finished his conversation with the Superior, next went to the chapel of the community. went to the chapel of the community. Above the altar, on a marble pedestal, stood an image of the Sacred Heart, while beneath the pedestal was a small silver tabernacle, befo e which a silver lamp continually burned. The young Jesuit knelt down. His thought tered over the whole course of conversation. He prayed that the Lord would find him light to see through the present difficulty. Nor was it before a mere symbol of redemption he had knelt to pray, for there in that silver tabernacle continually dwelt the Holy of Holies, the Eternal Son of God. That verlasting Presence was his stay and his guide amid his weary wanderings, his glory and consolation amid his overpowering anxieties. There, indeed, was the real scene of his sweet servnity and unclouded determination. At the toot of the altar be remained deeply absorbed in meditation, humiliation and intercession. The humble religious feared he had insisted too much on the wish to do good to the author of the anonymous letter; he feared that he was too slow in submitting his own will to that of the Superior, who in the supernatural order held the place of Jesus Carist, and who in the natural order was a man remarkable alike for his sanctity, wisdom and pruder ce. On the other hand, his modesty prevented him from attributing to a divine in spiration that zeal which he had mani fested for the erring one, attributing it, on the contrary, to his own pride. He therefore humiliated himself before Jesus Christ, imploring Him, with tears

apon the stairs. The Superior kacht upon the stairs. The Superior knelt down and whispered to the Brother to open the chapel door a little. Father Antony, rapidly lowering the light, took his scat on the chair beside the price dicu. The steps, steadily advanting now resounded in the ante chamber. At length, by the feeble rays of the half extinguished lamp, the priest was able to distinguish the figure of a tail, well, built man of powerial by sinue as able to distinguish the figure of a task, well-built man of powerful physique as he entered the room and carefally closed the door behind him. A sepul-chral silence now settled over the whole household. Ten minutes elapsed, and the stillness, in itself nigh painful,

remained androken. Saddenly the explosion of a pistol sent a thrill of terror, mingled with pain and sorrow, through the hearts of the o her members of the community, "My God I he's murdered," said the

"My God 1 he's murdered," said the Superior, as with one bound he rushed for the room where the horrible crime had just been committed He flung himself violently against the door, but finding that it had been carefully secured, he called out in a loud voice: "Father Antony! Father Antony l'

There was no reply. He knocke Tare was no reply. He should a sgain and again without receiving as answer. By this time the third priest was on the scene. In the meantime Brother Dominic, without uttering a word, turned on the lights in the hall and on the staircase; then, when he had carefully secured the entrance door so as to cut off the murderer's retreat. he joined the other two priests, whe were still unable to enter Father An tony's room. The Superior knocked a tony's room. The superior knowled as third time, and as there was no re-sponse, he, together with his two friends, proceeded to force the lock. After a little while the door was thrown open, and, to the great relief of his comrades, the figure of the young Jesuit The Superior, in the meantime, was

oomrades, the figure of the young Jeaute appeared, pale but as serene as ever. "It is nothing." said he. "In henor of the Blessed Virgin Mary, go a way." "No," said the Superior, forcing his way into the roon. But Father Az-tody, holding bim back, bent down and uttered a few words into his ear which caused the Superior to withdraw at in an excited state of mind. In vain he strove to reunite the shattered thread of argument against D-and his system. His reasoning was always at fault. No wonder, considering the effect the anonymous letter had upon him. His friend was in imminent dan

The religious returned sgain to the chapel and, kneeling in their for

2, 1907.

pricet, which, speciful, still bligious, where the opinion of an their own to them acceptheir Superior n always made most ordinary is life, motives their rale of

inspired his." down his pen hat letter is un-an be true; and ishes to bring oked motives. ce was an in I by my rash 80 0 of Providence. the the su i Jeaus I Glos at thoughtleme-at pride 1 20 en a divine inking assists and letting my to attribute to of fervent sonis I have me fool should ent

s he arese from roceeded to the Father Antony hat his own en t by the young r both religion s in the taber im elf of a fault or the other had ng a solution to in that ocean of dom. Their sol God and the ful all their undere conclusion, fo arose to depart and met him at ing him the hely a forger, he said Father. Put ap

arded him with unmingled with

But let it be well on wish - if you tically exclaimed he Lord is the ; whom shall 1

the Superior, han

head : queen ther Antony rang nced to the relig perior to the third the house not to to remain in his ome to Father Anany unusual sound y should be heard. In recommended to loor open, to lower estibule and startinguish them con-the least manifesta-at he obeyed all then retired to the he arrival of the saw the Superior ose to the door, his ad his hands buried

table. vas in his room. A e Sacred Heart was the crucifx on the Il petroleum lamp, d the roon and cast the objects around, ble. Himself, cained up and down rethe meantime.

rd in the hall, then The Superior knelt d to the Brother to d to the Brother to or a little. Father vering the light, took air beside the price steadily advansing the ante chamber. feeble rays of the lamp, the priest the figure of a tall, powerful physique at room and carefully bind him. A sepul-ettled over the whole ninutes elapsed, and itself nigh painful. xplosion of a pistol terror, mingled with through the hearts of s of the community. murdered," said the one bound he rushed re the horrible crime ommitted He flang against the door, but had been carefully i out in a loud voic tony ! Father Anreply. He knocked without receiving as time the third p e. In the meantime , without uttering a the lights in the hall rcase ; then, when he ared the entrance door the murderer's retreat, other two priests, whe to enter Father An-he Superior knocked a as there ether with his two ed to force the lock. tile the door was thrown the great relief of his pare of the young Jesuit ut as serene as ever. "said be. " In hoo irgin Mary, go a way." Bat Father Azm. m back, bent down and into his ear which erior to withdraw at

JANUARY 12, 1907.

pince, patiently awaited the result of that private collequy. An hour passed and nothing more occarred! What an hour of painful awaiety! At last the Superior arose and went noiselessly to the door, but returned almost immediately, uttering to hinselt, "Laquemus contritus est et easility attentia await, "He had heard the nes liberati sumus. ' He had heard the marmar of two voices speaking in a low twne, but he was unable to compresend

We shall not briefly relate what oc carred in the meantime between the stranger and the young Jesait. When the former entered the room Father Antony was a little startled at seeing Antony was a little startled at seeing him carefully lock the door. The stranger then knelt down, and in a low hat intelligible voice began to recite the Confitteor. The priest raised his hand to give the usual benediction. pronouncing these words: Dominus sit in corde tuo et in labils tuis ut rite confitiaris peccata tua." But before he had time to fluish the prayer the surger, without changing his position, suddenly seized the confessor's throat and quickly drew from beneath his great cloak a pistol, which he pointed at the priest's face, saying in a low, * It you dare move I'll fire !

an active part, and hence they had re solved to assassinate the Jesuit so as to

priest, in a moment of surprise, to con tess whether he had any of their door

single cry escaping from his lips, be himself telt as if his heart was break

ing. The image of his daughter, kneel ing before the ultar and praying for his

conversion, was than vividly before his

death the assassin, aided by grace,

trinmphed over the powers of darkness

and his soul was saved.

guest at the royal bacquet.

go to the cab which awaited him, sfter

wards to seek an opportunity of e-cap ing to some foreign country (which he

ent of surprise, to con

"It you dare move l'il fire i Father Antony remained motionless. The hand which was placed on his throat prevented him from uttering a single ery, but his right hand was raised mechanically in his defense. "Rest quietly," said the stranger, shaking his victim so violently that

esveral buttons were enapped from his Looking the priest in the face, and

atill holding the prior in the mace, and atill holding the pistol in its menacing position, he demanded : "Where are the papers I'---- gave you three days ago

Father Antony made an effort to repeak, and this caused the assassin to relax his hold a little. "I have no papers," he replied in a

and habits of the Fathers had been sup pued by another Freemason, whose saffocating tone. "Lisr I' cried the assassin, forcing priest's head against the wall. "Before F- died he gave you a bandle of letters."

'Tis false,'' replied the priest, who had now almost gained his usual caim. "Robber! Hyporite!" growled he assassin placing the pistol against his victim's temple. "I you don't amd over those letters you'll die where

you are." " I haven't those papers of which you speak, and even if I had, you should not get them," replied the Jesuit with

The murderer attered a cry of rage. The murderer attered a cry of rage. Reen seizing the priest by the hair be lowered his head so as to plunge a dagger into his neck. "Wait," groaned Father Antony in

agony. The murderer, thinking terror had made the latter yield, let go this hold. Then both stood up. The priest, ex

tending his trembling hands, said : "For God's sake, give me ten minates five to make an act of contrition and five to recommend my soul to the Biessed Virgin who is my mother and pars als , anfortunate metch."

The murderer, surprised, stepped as if that sacred name had awakened in his icy heart some feelings shame or doubt or bitterness, he said in accent where all the sentiments of his heart were blended :

My mother also ?'

replied the priest, who re Yes. marked the emotion of the miserable wretch, "your motoer also, and that of Jesus Christ, to Whom you must one day render a strict account for the crime you are now about to commit." wretch seemed agitated for a The

moment, and then rudely lorced the priest on the pie dieu saying : " Pray as much as you like, but be silent." Father Antony fell on his knees on the prie dieu, and clasping to his bosom, with all the faith and love of wen descended the stairs together

then, having received a final benedic tion from the young Jesuit, the the just about to die, au image of the Sacred Heart, he pressed it to his heart. God alone can explain what took place during those few moments, but one thing is certain, that while the priest still pressed to his heart that holy image, there on the very thres-hold of eternity, he offered up that life which he was about to lose for his mur derer. Like a tempest when the winds are suddenly calmed, the fury of the latter ceased. His proud breast began latter ceased. His proud breast began to heave; his dark eyes fished as in wild surprise he gazed upon the almost prostrate form of the priest, which boked at that moment like that of some supernatural being; then the grace of God entering at the same time his heart of steel, down to his lips those sobs which fill the courts of heaven with joy, because they and acce the joyin lidings of a repentant since. The sigh rang in the ears of Father Antony as a deach knell, and thinking the murderer was about to strike the fatal blow he stood up, white as chalk, but periectly calm and resigned. But the stranger, instead of striking, let the dagger and pistol fall from his trembling grasp, then, covering his face with his bands, crued in a boarse

THE CATHOLIC RECORD.

CONTROVERSY USAVOIDABLE.

"What is the religion of South America? There is Paganism and Romanism in the worst form and type. that which teaches that a man can wicked all his life and then be prayed out of purgatory for a small sam. South A merica needs the touch of Pro testanti-m. Romaniam does not touch or benefit the people." Considerable difference of opinion is

he was fully armed, covered him com-pletely. Father Antony embraced him a second time, and with sweet and fatherly words of pardon and confidence succeeded at length in calming his troubled soul. The stranger, now in a man fested over a recent letter of Father K neim Vaughan's to the Free man's Journal. This learned and nore tranquil frame of mind, proceeded to give the priest a detailed account of the infernal snare that had been laid for him. The Christian death of their traveled priest has spent a very large portion of his life in South America, leader a few days previous had caused and he knows the condition of Mexico great deal of anxiety to the members and several other principal States of that continent as well as any one alive. a great deal of anxiety to the memoers of that sect, as they feared that at the moment of his death he had revealed to the priest all the crimical manoeuv res in which he had alway: taken such

It is Father Vaughan's contention that "the golden s word of controversy" is most useful in the dissemination of the truth, and for this he has been the truth, and for this he has been sharply taken to task by a Paulist Father and other writers. The pars graph we have quoted is taken from a discourse recently delivered by the Methodist functionary called Bishop Needy. It is part of a systematic and continuous compaign of columny against secure, by his death, the secret of their plans. The letters did not exist This was simply a ruse to force the ments in his possession. The pistol was to be used to threaten the victum and afterwards to secure the murderer's flight in case he should be pursued or continuous campaign of calumny against the Catholic people of every country, is both hemispheres, kept up by the Methodist emissaries. Will any one say that the sword of controversy hand he locat in its scholard while high in case he should be preven or attacked by any other party. By forc-ing the dagger through the priest's $n \in k$ in a special manner the assassina tion could be stlently accomplished. should be kept in its scabbard while the enemies of the Caurch are endeav oring to strangle ner and trail her body in the mira? What is the charwhile the murierer was to secure his own safety by flying immediately to a acter of the statement made by this missionary fire brand? Is there any cab which was awaiting him at the end of the street, and conducted by ano her Freemason. Instigated by the hatred he bore for the community, since his word but one in the English language to stamp it for what it is? It is a bold, brazen, wicked lie, and the Catheldest daughter, under the direction of one of the Fathers, had entered a con olic who would remain silent under such an imputation on his religion is uaworthy of it.

vent, and neither prayers, entreaties, nor even threats, could shake her voca tion, is himself on that account had One Catholic at least has taken it up. The Rev Father Bogan, of St. Mary s, Plaindeld. N J., has sent to the editor voluntered for the execution of the crime. The information relative to the of the Daily News of that city a letter challenging the Bishop to the proof, and offering to donate a hundred arrangement of the house, the number dollars to a local charity if such proof be forthcoming. In the course of his tame he gave. She was well known to the Jesuits, frequently called to visit them, took part in the different confraletter the indignant priest protests against the maignant priest processs against the monstrous system of calumny by means of which the missionary chest is replenished. He protests against it as an end-avor to stir up the different bound of the different process them, took part in the alterent contra-ternities and (horresco referens) regu-larly made her contessions to Father Autony. To her the letter had been assigned with a mission to give it a pions turn, and whose exaggeration strife between the different people of the United States, who are all equal before the law. He says, amongst other precisely aroused the suspicion of the Superior. How he had renounced that things : horrible crime the unfortugate mag

"lograte indeed would I be were I to hold my peace when faith in the fair could not explain, but without knowing why, when he saw the young priest kneeling before the crucifix, without a none of my mother were made the sub-ject of malignant issuit. None the tess infamon, would silence be when foul invective is utbered against my solidious faith when its availed party religious faith, when its assailed repre entatives are too far away to defend themselves. The Catholic Church ten thousand miles away is the same Cashmind. As a matter of fact, in the short but awful struggle between life and olic Caurch whose members the right reverent collector has insuited in this city. Sins there are and have been and 1 be, for which humble atonement Father Antony spoke to him as ten-derly as a father would to his loving child; spoke of the love of God for the is daily offered by Pope and peasan; priest and people alike; but, share as we may the human traitties of our fet penitent sinner, and exhorted him, without any further delay, to lay the low-men, never have we descended o the depth degrading wherein we appeal for help to spread the knowledge of barden of his life of sorrow before God's minist-r and become reconciled at once with his H-avenly Father. The Christian charity by detraction and calumny. It is indeed a sad commen-tary on the intelligence of any Ameri priest also off red to aid, and did effec tually aid him in the examination o audience when an appeal to the his cooscience, and in a short time he who had hitherto lived apon the "busks of swine" found himself an honored pocket is made by such valgar tactics. As a citizen with the desrest inter ests of our fair city at heart, I protest

Before setting out the stranger paused for a moment. He resolved to against such vulgar efforts to stir up religious rancor, to engender strile, where not only the law, but the best of real American sentiment hold the pro tecting aegis of the square deal above

Protestant and Cathouc alike." It is astonishing to find that while did two days later.) He warned the priest not to appear in public for the next ten days. The latter assured him the Government is straining every nerve to bring about a better under standing between the S ath American be would act acc vdingly. The two people and those of the United States, firebrands of this kind are allowed to trustrate the good end by villainous lying and appeals to the spirit of relig ions hate. It is part of a deliberate, long continued plan. We flad it break ing out now in Mexico, in the shape of the monstrous concoction of a "race fo souls;" again in Italy in the shape of a tale now a priest sells " tickets for neaven." Everywhere those Methodist inventors go they leave a trial a oit terness, engendered by their uncon scionable slanders on the Catholic people. Or course, Bishop Neely will not take ap father Bogan's challenge. His im mediate object has been achieved. Ha had his "collection" in his pocket, and ne will let his pride keep it company there until the aff ir has blown over He will return to South America to re same the foul work of calamay and ponder to the ignoble prejudices of varrow-minded pietists who believe they are far superior to the "priest iidden" Catholics of South America, Icaly, Spain and Iceland. - Philadelphia

spiritual eyes ? Of course not. It wuld be a waste of time and energy and would do more harm than good. --Sacred Heart Review.

VITALITY OF THE CATHOLIC CHURCH.

For nineteen centuries without change in its creed, for nineteen centuries ad vancing and throwing out missionaries to all known parts of he world, for nineteen centuries, comprising the whole of the Christian era, misunder stood, reviled, hated, and the Holy Roman Catholic Church has "fought the good fight, has kept the faith." To day it stands in the zenith of its power. Still advancing, its goal the milleniom, never wearled in the good work, it will bring to generations yet unborn, that peace of mind, that rest for the heart, that complete happiness, which is characteristic of the life of the good Christian and in the end when life is done and the sins of flesh are ex plated, eternal life is the heavenly abode of our Pather. Wherever the teachings of the

Wherever the teachings of the Church have been propounded, by some they have been accepted. The doo trine of love-and with what a world of meaning we Catholies interpret that word -as taught by the son of God. is to day as potent as when the Savior walked the earth and exposed the chic-anory of the sons of man. The gentle rebukes administerei by Jesus C to his self seeking followers and Carist eternal truths attered by this Holy God Mag stand today as perfect evidence of the love bore for the human race. Go so loved the world that he gave His only begotten Son that we might live. In His Son was the same great undy-

ing affection which promoted His Father to send Him. Jesus came in rather to send this, sous canon all hamility No pomp, parade or chivalris hosts accompanied him in all his journey from Bethlehem to Cal vary. His coming inaugurated the Christian era and the Christian era will go oa till time is no more. In His life He established the Church—the Holy Roman Catholic Church—and it, too, will live on until the work started by the Son of God has been accom-plished and time is no more. God will live on until the work started God knew the suffering man brought on himself by sin; God knew the trials His Son must bear; God knew the tribulations His Church must undergo; God knew the oribulations His Chorch must undergo; God knew the difficulties His people must overcome. Do we trust in God's wisdom? Have we faith in His integ-rity? Yes. Then let us with willing hands and courageous hearts bear the yoke and do His work, mindful ever of the reward that comes to all who labor in a just cause .- International Catho-

PLAIN TRUTHS.

lic.

OREMOST BAPTIST MINISTER OF NEW YORK STARTLES HIS PEUPLE

One of the most remarkable sermons of a decade was preached last Sunday by the Rev. Dr. Madison C Peters, in this Baptist Church of the Epiphany, Madison avenue and Sixty fourth street, New York. In his sermon, which was on the subject: "What Protestants Should Learn From Catholics," Dr. Peters said :

"Catholics teach us the lesson of constant attendance upon public worship. Protestants go when the weather is just to their liking Who has not heard early on Sudday mornings the tramp, tramp, of people, with a hard week's work behind them, and often a hard day's work before them, while we are asleep, hastening to the Catholie Charch, with prayerbook in hand ?

THE CHURCH FIRST. "The Catholic paus his Courch first. Seek to employ a Catholic, his first in quiry is whether there is a Church handy. Catholics go to Church to worship, Protestants frequently to hear an alongen; preacher. At the appointed boar for service, instead of being in the seats to join in the devotional part of the service, the Protestant audience begins to gather, and by sermon time, the supposed worshippers are in their pews. eloquen; preacher. At the appointed hour for service, instead of being in

olics how to give. Catholics are gen-erally poor, but behold their churches, behold the earning they lay upon the ltar of the church. Any financial committee will tell you that from one third to one half of those whose names are on our church rolls give nothing, and with many who give, when hard times come they begin retrenchment at the Lords's end of their income. "Every Catholic is identified with

some parish. There are tens of thous ands of Protestants whose church mem bership is in their trunks or in the place where they used to live. In car ing for their children Catholics teach us a lesson. Statistics show that Pro testants do not hold their own children to the church. The Protestant laity need to be awakened to a deen sense of the magnitude of their duty toward the children. Here is the source of atrength in the Catholic Church. The seed of divine truth is planted in the hearts of the children.

TOO MUCH TALK. "The Catholic Church has charged with putting too much stress upon good works and not enough upon faith. Protestantism has swang to the other extreme and not put enough stress upon good works. Good works woo't save, but faith without works is dead. Our religion is too much talk. We have too many women's meetings and not enough sisters of charity. Kiedly generous, loving acts-people believe in that kind of religion.

The Catholic charities covering every conceivable case of need and suffering, put Protestants to shame. One Orphanage is worth a whole ton of tall talk. Christianity is not only a re cipe for getting to heaven, it is rather a powerful incentive to make this world better for our being in it.

THE LOURDES PILORIMS.

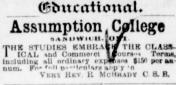
CURE OF ONE OF THE AFFLICTED. Great excitement was caused a nong the pilgrims who recently left London for Lourdes, under the patronage of the Catoolic Association of England, when it was announced that Our Blessed Lady of Lourdes had granted a tavor to one of their number. The pilgrin in question is Mrs. Darby of by a first of the second stars of the pilgrim age, with her friends Mrs. Lance and Miss Laffan, in the hope of obtaining some arcelioration of her condition. Mrs. Darby is a sufferer from cancer and underwent a serious operation twelve months ago. The following details are officially supplied :

"Mrs. Daroy, of Lyme Regis in Dorsetshire, came to Lourdes with the Catholic Association pilgrimage on September 11. She underwent an operation for cancer in the right breast a year ago, in August, 1905. She had never been able to use her right arm or raise it to her head since In fact, ber arm was practically useles. On the second day of the pilgrimage she was resting in her room talking to Miss Laffan (a friend), when she drank a s nall glass of water from the Grotto. They were talking together when the subject of her last year's illness came up, and in the course of conversation she found that her useless arm was completely cured, and she could straighten it, but it up to her head, and button her dress at the back without the slightest trouble in fact, as she said, she was cured." — B. C. Orphan Friend.

" FOLLOWING OF CHRIST."

Thackeray, who was not at all a spiritual minded man, once said that the maxims of 'Following of Christ,'

the maxims of "Following of Christ," if practiced, would make the world a dreamy desert. The Rev. Charles Bigg. D. D., Regins Professor of Ecclesia-tical History of Oxford, in his "Wayside Sketches on Ecclesiasti-cal History," takes a more rational view of the matter, as shown by the religing passarg from his essay on



8

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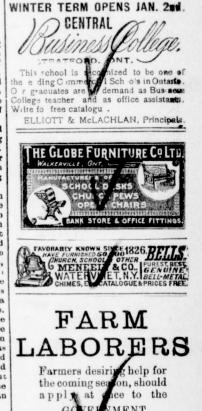
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FARMING



returned again to the seling in their former

" Oh! pardon me, Father Antony ; pardon me in the name of the immacu

The report the pistal made when it fell on the ground caused the Superior to think the priest was murdered, while the cries from the outside and the knocking at the door rendered it hard for the Jesuit te know which side he should take. Writhing in agony, the stranger threw himself upon the ground, crying: "Oh! Father, for the love of the

Blessed Virgin Mary, don't rain me. I'm the father of ten children." "My dear child," said the Jesnit, "do not be afraid; I shall save yod."

" do not be afraid; I shakt eave yud." The priests in London livess poor men among the poor. Their food is simple, tamong the poor. Their food is simple, the vas foot the O urce, armed with intel is the food sto day. The priest's intention, tarmed is on fally, priest's intention, tarmed is on fally, the was a tail man, of middle age and well proporsioned, his heavy eye

ocalevards The noise grew fainter and fainter, until at length it died away

in the distance. When he had bid farewell to the stranger, Father Antony re urn d to in his comrades in the community ch pel, where with a grateful heart he thanked Almighty God for so signal a conversion and for his own miracalous preservation -Joseph Lee in the Dablin Weekly Freeman.

THE CHURCH OF ROME.

ROM LIFE AND LAB & OF THE PEOPLE OF LONDUN.

By Chas. Booth (aon-Catholic

The reality of the power of the Ohurchiol Rone, is as remarkable with the cultivated classes as with the rougher, oultivated classes as with the rougher, with the educated as well as with the ignorant, with those who have all the wordly advantages no less than with those who have none. For poor and rich alike their religion seems to be their greatest presession. True religion, wherever met, brings with it this equality before God. Among those of rank, wealth and fashions, whether bereditary Catholics or newly win

bereditary Catholics or newly win converts, their faith enters into

converts, their faith enters into and I think governs their lives to a degree rare among Protestants. One degree rare among protestants. Our cannot mix with them, or enter their places of worship, or talk with the pricests, or have audience of the digni-taries of the Church without being constons of this. All seem to have a common spirit, all seem to be working with a common signic every institution with a common aim; every institution the Church possesses comes into

line, every resource is brought into play. The priests in London live as poor men

tenance of your astassia." coald be more uncompromising in de-He was a tail man, of middle age nausiation or more prompt in interfer-and well proportioned, his heavy eye ence.

CONTROVERSY.

Catholic Standard and Times.

The Rev. K-netm Vaughan joins issue with a speaker who said, receat ly, that the time is gone by for controversy with non Catholics and that the sword of controversy should be relega-ted to "the maxma". We agree with We agree with ted to "the maseum." Father Vaughan that such a statement is too absulate. Controversy still has is place in the warfare of the true The place in the warter of the trade Ohnr-hwith heresy, but the sword of con troversy is a dangerous we pon, and should be wielded only by those who are well trained to its use. In any other well trained to its use. In any other hands, it wounds without convincing and renders no service to the cause of Christ. Again, different measures are eded in different strenastances.

needed in one-rene or countspaces. The vast majority of the non Catholic people of this country, to-day, are not and should not, be looked upon, as ene-mies of the Courca, armed with intel

vers. "I have known many men and women

man should do his duty in the faith and fear of God. Now, if society is to be permeated by religion, there must be reservoirs of religion; like those who in lowly homes of poverty sent up grateful prayers and praise of Goo, great storage places up among the hills which feed the pipes by which ere faithful to their Church and gave liberally from their pittance, but now the water is carried to every home in the city. We shall need a special class that the humble home has been ex changed for the costly mansion and higher social ambitions they have for of students of God, of men and wome whose primary and absorbing interest it is to work out the spiritual life in saken the God of their youth, neglected the Church of their less prosperous years and out of their abundance give all its purity and integrity." To which the Spectator adds: "And years and out of their solutance give little or nothing. Catholics seldon even in their prosperity turn against their Church. Would to God our rich Propestants were as faithful 1 "The rich Catholic hesitates not to Thomas a Keepis is more than justi fied by what he let behind him. No one can tell how many scals have b en

watered from his 'reservoir.' "- Antig onish Casket. kaeel by the side of the poorest. There is a real democracy in a Catholic There

church in prayer before God. LESSONS FROM CATHOLICS. Rochefoucauld.

"Protestauts should learn from Cath @**\$\$\$\$\$\$\$\$\$\$\$\$\$\$**\$\$\$\$\$\$\$\$\$\$\$\$

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ate or collectors have no authority to var paper unless the amount due is paid The second of the second secon

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Agent for Newfoundland, Mr. James Powe Bb John When subscribers change their residence it when you had the old as well as the new important that the old as well as the new

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa June 18th, 1905. 70 the Editor of the CATHOLIC RECORD.

To the Editor of the CATHOLIC RECORD. London Oni By Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-mace and ability and, above all that it is im-med with a strong Catholic spirit. It strenn-mady defends Catholic principles and rights, and stands firmly by the teachings and Author wy of the Church, at the same time promoting the best interests of the country. Pollowing these lines it has done a great deal of good for the welfare of religion and soon by a the fit will do more and more, as its wholesome influence reaches more Catholic comme

I therefore, earnestly recommends and best With my blessing on your work, and best With my blessing on your work, and best Wates for its continued success. Yours very sincerely in Christ. Yours very sincerely in Christ. DONATUS, Archbishop of Ephesus. Apostolic Delegate. refore, earnestly recommend it to Cath

UNIVERSITY OF OTTAWA Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th. 1900. To the Editor of THE CATHOLIC RECORD. Iondon. On: Dear Sir : For some time past 1 have read pur settimable paper. THE CATHOLIC RECORD. and congratulate you upon the manner is which its published The matter and form are both good ; and a sup Catholic spirit pervades/the whole. Therefore with pleasure. I can recommend to the faithful. Biesing you and wishing you success. Believe me to remain. Yours faithfully in Jeeus Christ † D FALCONIO. Arch of Larisas. Acost. Deleg.

LONDON, SVTURDAY, JAN. 12 1907.

THE CRISIS IN FRANCE.

The French government seems, if we are to believe cable despatches, to have a very large section of the populace at its back in whatever brutal violence it may authorize, and a very decisive mejority in the Chamber of Deputies supports it, but it already feels that it has gone too far, and that its violent measures have aroused an indignation among the people which cannot but make itself felt, and which endangers the continuance of the present rulers of France in their offices. It feels also already that the whole Christian world is stirred to intense indignation.

It is said in a despatch from Paris of date January 1st, 1907, that there is a strong feeling among French professors and students setting in in favor of the establishment of a Gallican National Church. This we do not believe. If the professors and students referred to are Infidels or Atheists, they would desire, not the establishment of a schismatical Church, but the total sup pression of religion, in unison with the wishes of Messrs. Clemenceau and Briand. But, if they are even lukethat an

Bishops, priests and laity, and noting Bismarch's boast that "he would never go to Canossa," he was obliged to retrace his steps ignominicusly, and the same thing will happen now, as we firmly believe, relying on the promise of Christ that His Church, built upon a rock, will not be prevailed against by the gates of bell, whereby it is meant that Jesus Christ Himself will protect His Church against all the powers of darkness with satan himself at the head.

The fidelity of the Bishops of to day, and especially of the Bishops of France in their present difficulty, was thus spoken of by Pope Pin. X. at the Conshow une siness. sistory held on December 6th :

" Never have the enemies of the Catholic Church shown such fury against the Spouse of Christ as now; never bave their attacks been so flerce and so strong we have a grand, inexhaustible source of comfort that stupefies the enemies of the Catholic faith. It lies in the singu-lar concord that flourishes among the Episcopacy, and its close union with us. All of one mind and one heart with the chief pastor show the pleasure they take in repeating that famous say-ing of Augustine, 'Roma locuta est, aux a finite set," (Rowe has spoken, the cause is decided.) Thus also, a few days ago, his Eminence Cardinal Mery del Val, in addressing five hundred French veterans who had formed part of the French army of occupation at Civita Vecchia, which protected the States of the Church down to 1870 against forther encroachments by the Pope's enemies :

" You defended the Holy Father and his territory with your gans and bayonets. I am now fighting a battle in the same cause without guns and warlike projectiles, but I expect to

We hope that France itself will cast off its present lethargy, and will rise up to gain the victory for Christ and His Church, but even should that un. fortunate nation be lost, as a nation, to the Church, for a time being, we will not despair. The permanency of the taith of Christ is promised by Christ Himself, though we are also told in God's word that it is to be expected that nations will apostatize. Even should France spostatize, as, humanly speaking, seems even now likely to be the case, the conversion of other nations will supply the loss thus endured by true religion. The promise which Christ made to His Apostles will not be made void, that He will remain with them to the end of time while they and their successors shall fulfil His command to teach His Gospel to all nations.

Here, we may remark, that what ac counts for the seal of the mayors of the large towns and cities of France to carry out the decrees of the Govern. ment, however extreme they may be in barbarity, is the fact that in all towns and cities which have above twenty thousand inhabitants, these mayors are not elected, but are appointed directly by the government, and they repre sent, therefore, the government itself, and anxiously carry out the supposed wishes of the government with great scrapulosity. They have no thought of doing otherwise than to please the government.

A CHANGE OF SENTIMENT.

About a generation ago there was to be heard in the land unstinted praise of the principle of Public schools, and the essential condition of the existence of theory seemed to be of faultless pro the Church is its subjection to the portions. We are told it was a splen Head of the Church, the successor of did conception, for the reason that all sented by the government to the younger generation, being trained

system of dogma which would be cooptable to the different Prote denominations. But why, may we ask, has there been such bitter opposition to the Separate schools of Catholics. where religious training is imparted, where there is unity of action and uniform teaching along the whole line. We regret to have to say it, but truth compels: the prime reason for opposition is found in the fact that it is the Catholic faith that is implanted firmly in the minds of Catholic children. The consciences of some of the leaders of thought amongst the non-Catholic population of Canada should begin to read a speech against the violent meas

CONTRADICTORY TEACHINGS.

Almost every day brings to our notice examples of the lack of cohesion amongst those who have established sects outside the Catholic Church, the Church of the living God, the centre of unity. Some weeks ago, the Rev. Mr. Ross, a Baptist clergyman of this city, placed himself upon record as being very much opposed to theatrical performances. At the moment we forget the exact words of the reverend gentleman, but we believe the meaning intended to be conveyed was that theatricals were very demoralizing in their tendency. We have now before us a press despatch from St. Louis, Mo., dated the 1st of January, which says that " by a rising vote the congregation of the First Baptist Church of East St. Louis unanimously indorsed the views of its pastor, Rev. Adam Fawcett, who believes that dancing is a healthful exercise and that indul-

gence in it is not sin, and that the theatre is not wrong or immoral." Let us contemplate the inconsistence of people who teach contradictory doctrines preaching the gospel of Jesus Christ. While one Baptist minister savs "you may dance." another Bantist minister will tell you that you will most assuredly go to the bad place if you do. And while one Baptist a inister will warn you against going to the Opera House, telling you that it is the high road to perdition, another will whisper in your ear that such preach ing is all nonsense and that it is perfectly harmless to go to the play

THE WHITE FEATHER.

and enjoy yourself.

Since our last issue there has been lull in the proceedings of the French Government against the Bishops and priests who are subject to expulsion from their houses. Out of ninety-six Cardinals, Archbishops and Bishops, thirty-four were expelled in one day, Dec. 12th, and the Venerable Arch bishop of Paris was among the number who were ordered out on the first day of the application of the law. He left without demurring, and having been invited to live in the house of a Catholic member of the Chamber of Deputies. His Eminence has since then been offer ing up the holy Sacrifice of the Mass in one of the rooms of the Deputy's house, which has been fitted up as a chapel. The number of priests ex pelled from their homes to the present moment is not stated, but it must be large, as the Jacobins have been at

uch a degree has public attention be

used for purposes which the govern-ment may have in view. It has been rumored for some days past that M Combes has taken an attitade which embarasses the government, as the expremier considers that M. Clemenceau is not pushing his violence far enough. Nevertheless the govern ment's majority on the new bill, which is supposed to be intended to keep the membership in the Church of Christ. churches open, hangs together with considerable tenacity. After a debate which lasted for seven hours on Dec. 21st, the bill was carried by a vote o 413 to 166. During the discussion, M. Lasies, a member of the Opposition,

ares of the government which were an injurious provocation to Catholics, and M. Ralberti, a Radical Republic n government. He denounced the offici cried out : "It is the Pope who sent that paper."

Ex-Prime Minister Ribot warned the government that its policy of reprisals should be abandoned, and a policy adopted in its stead which would bring he said, had been visited upon Catholic religious peace to the country. He institutions there, he cited an experiadded that the position in which the government stands is not merely farcical, but dangerous. "You leave found a dying patient begging a Sister the churches open," he said, " yet exact for the Dominus vobiscum that of Charity to place a crucifix at the priests make a declaration to the police." A singular country ours, where everything is set to the gait of the police.

AN IMPIOUS SECT IN RUSSIAN POLAND.

A strange new sect has arisen in Russian Poland called the " Mariavitz," which is Polish for " Sons of Mary.' One Mary Koslovskia, an unmarried seamstress, is said by these deluded people to be a reincarnation of the Biessed Virgin Mary and the Redeemer of the World. It is stated in a desnatch from St. Petersburg that the followers of this woman have even gone so far as to petition the Pope to ac knowledge her as the World's Redeemer and to have religious homage paid to her on this ground. A Greek picture of the Blessed Virgin, which is said to resemble somewhat their supposed saint is said to be the symbol used by the Mariavitz to express their faith, and this is carried about by them to express their belief in the power of the spinster seamstress to deliver them from danger, and to work miracles for their benefit.

This strange woman's doings are a reminder of the deeds of Johanna Southcote, who was a domestic servant in Devonshire, England, in the latter half of the eighteenth century. She sas an enthusiastic Methodist, but afterwards became convinced that she had revelations from heaven, and wrote and dictated rhyming prophecies and religious books incoherent in both thought and grammar, to the number of more than sixty. These books were regarded by her followers as divine works equal in authority to Holy Scripture. She claimed to be the woman spoken of in the Apocalypse or Revelation, chapter twelfth, and asserted that she would give birth to the Messiah on 19th of October, 1814, when she was sixty four years of age.

Her followers attended her night and day for some days before that date, and their sacrilegious work ever since the for some days after, but the Messiah law has been put into force. But to did not appear. She had about 150,000 followers, and so late as in 1860 there directed to the modifications which were still a number of believers in have been proposed to the new Johanna's divine mission. She issued religious bill which has been prepassports to heaven to the number of the 144.000. The followers of Mary Koslovskia are said to be numerous in Russian Poland, but they do not at all come near the multitudes who followed Johanna Southcote. They consist, of course, of the most ignorant classes of the people, and in Russian Poland these are certainly numerous, as they were crushed to the earth by the Russian government, which has treated its Polish subjects with ferocious barbarity. It is stated in the despatches that the Holy Father has warned the adherents of this impostor that they must abandon her within twenty days, otherwise they will incur the penalty of excommunication. The Johanna Southcote superstition was, as is evident, the direct result of the principle of private judgment as taught by Luther and the Protestants of the sixteenth century generally but this new Polish superstition is in no respect attributable to the teachings of the Catholic Church, against waich it is a rebellion, as its followers refuse to hear the Church and its legitimate pastors, and thus incur the penalty pronounced by Christ against such as will not hear the Church : Let him who " will not hear the Church be to thee as the heathen and the publican." And further, as St. Paul declares in his epistle to the Ephesians iv. 11-14, Christ has instituted the various orders of teachers in the Church for the express purpose of saving the faithful from being like little children, tossed to and fro and carried about by every

JANUARY 12, 1967. describes the whimsical new Polish whether gallty or galltless in practi-

SITUATION

ence of a prominent American, who,

while inspecting a hospital in Paris,

in the hospitals."

France.

of a pagan.

of these ages.

greatest solace in religion.

ectarise, and the attitude of the Pope cally every case. A woman who has lived with a man a number of years in towards them, but, if it be true, the entitled to a pension. In all eases the Holy Father has taken proper means to recall them to the one fold of Jean. man should be made to support his Christ, and to lead them to give up children."

Some of these provisions are fair, yet, their superstition ; but if they persist a swhole, the opinions expressed are in disobeying the paternal call they will be justly cut of from all participafair enough only on the hypothesis that divorces be lawful : but after all, they tion in the blessings resulting from are but human opinion, founded on the assumption that the law of God may be lawfully set aside. There is this grave A TERSE PICTURE OF THE defect in the opinion of the judge, notwithstanding all his experience, that At a New Year's day reception given he would pull down the edifice which by Archbishop Byan of Philadelphia, Almighty God has set up, in order to that distinguished churchman uttered baild on its rains a human erection. a scathing arraignment of the French Such opinions cannot be adopted by ressonable men, and there is, thereals as infidels, whom he said were fore, no other remedy for the evils of worse than pagans. He expressed the widespread divorce than to return to bope that a religious awakening in the Catholic belief in the indissolabil France would soon overthrow the ity of the marriage tie. A human code oppressors of the Christian religion. of laws can never be a substitute for As an example of the tyranny, which, the divine law, which is alone immu-

PUBLIC AND PAROCHIAL SCHOOLS.

table and authoritative in the case in

point, and in every case.

foot of his cot that he might have more Among the curiosities of the school fortitude in enduring his sufferings. system of the Uni ed States is the fact The American, who, by the way, was a that it is proved by statistics from the Protestant, asked the Sister why she United States that wherever the Pubdid not grant the suffering man's relic schools come into competition with quest. The noble woman, who had the Catholic schools, the latter, taught nursed the dying man for days, burst usually by the much abused religious into tears and replied : "Sir, there is orders of the Catholic Church, are a law in France prohibiting a crucifix proved to be by far superior to the Public schools. There is no regular The American left the hospital with competition prescribed by law by which new idea of the tolerance of this in the efficiency of the two classes of fidel government to those who find their schools can be compared, but there occur frequently opportunities for a They have already torn the image of comparison to be instituted between the crucified Son of God from the them, these occasions being the public schools and hospitals and other insti examinations held for the admission of tations of France, but that is merely s candidates who wish to enter into the beginning. Their purpose is to drag military schools such as those at West the love of God from the hearts of men Point and Annapolis, when the result and especially to keep religious in is invariably that the pupils of struction away from the children of the Parochial or Catholic schoole carry off the honors. Thus it usual-These infidels are worse than pagans. ly happens year after year that in The pagan believes in God and in a these examinations the Catholic candihereafter where the good are rewarded dates from the parochial schools of the but the infidel does not. Pagans have large cities such as New York, Chicago, some virtues mixed with their vices Rochester, Boston, etc., always have but the modern infidel has all the vice some of their pupils standing at the without any of the redeeming virtue head of the list in the number of good marks attained in the examinations, while the Public school pupil's name THE INDISSOLUBILITY OF appear on the reports of the examiner far down in the column. There are generally three-fourths, or some similar Judge Willard McEwen of the Cir proportion of Parochial school scholare cuit Court of Illinois has had wide ex ia the first dozen of pupils on the list perience in the divorce courts of his of successful candidate , so that it has State, and has granted a very large come to pass that this result of the exnumber of divorce uccrees, the rate at aminations can now always be safely which these decrees were issued being predicted. about forty divorces every three weeks Toward the close of the year 1905, He declared some time ago that the

there was so notable a deficiency of accurate scholarship noticed among the Public school pupils of Cleveland, Ohio. that the educational committee of that city ordered an investigation into the standing of the Pablic school pupils in the branches of secular education, and the result of the enquiry was humiliating to an astounding degree, and were cases of church marriages. As it the Boston Herald, of February 6th. said on this subject :

JANUARY 12, 1987.

consisted of 7 numbers of 1 figures, and was answered r and wrong by 104. In the sum, 22 were wrong, in ma the sum was of 11 squres on 5. Only 23 were right whi wrong. In the division tes were to be divided by 3 O and seven were right and 86 percentage 130 were rig wrong.

The inference is obvious is something radically wro system of education when s results : the boys not hne how to perform the simple tions which are required in cantile establishment.

In New York it was al reported that 15 000 situa vacant which might be fil with an education such a soming out of the Public so be expected to have, but 5 boys were out of employme enquiry at the Parochial a found that all their pupils grade had found positions able to fill them.

There was another test a Cleveland investigation Fifty words in common us posed by the teachers of for be spelled by the boys, wh 144. In this way it was su would be no obstacle to ag as confusion and embarras not arise from an exam strange questioners. Or answered perfectly. The had 36 misspelled words, an age number to a paper was were evidently very poor r

Next, it is natural for "What is the cause of thi ness of the Public schools son with the Parochial This matter has been mu by educationists and the of the New York Publi spectors, Mr Clancy, de letter to the Universe over

" Our children are no are smoog the brightest i It is not their tault, but the system. When about ago Mr. Maxwell began t cal changes, his intention mendable. The principals siastic, and notwithstandi labor involved, were esge new system a fair trial. mental stage has been par -- the business men of t employers of all branches orying out against the the material the Public been turning out. . . He the teachers in the Parc handled larger classes that ers in the Public schools, obtained better results. be impossible were it not that the ponderous non the Public Schools have the Parochial schools. I schools have shrewd what is good in schools, and rejected had. In the Parochial continues, "nature stu the waste of fifteen to tw in telling children th row has two legs, s by means of wings, that a age and can roar, but th roar is unknown. . . . waste of time in the Parc in teaching the children toy baskets, paper toys, colors (as if the intent make each child a great i teaching the boys raffia he ati ni ola The parochial schools 1 fast that the important from 7 to 12. Her writing and arithmetic place of the art of comp efforts at representation form divine in the Publ cockroaches ection of They also take the place in the correct way of cl and of manicuring, e energies of the Parochia uate have not been fritten fads quickly forgotten, i concentrated upon the est they have thoroughly man Other educationists h themselves similarly, and been even too extreme i acy of the abolishing of jects, such as the art of and a few others. For we believe Mr. Clancy we are convinced that causes of this differe the Public and Parc and perhaps the ch the superiority of lic schools as shown by is the very thing in wh ents of the Catholic so they have the advantage teaching of religion in schools, and its exclusion Public or secular schools The teaching of reli make both pupils and ter duty faithfully, and thus more anxious to study an to impart knowledge, that case if they were not motives of religion and work for God's sake. the teachers who belon ous orders, of whom found in the city Ca receive a more effectiv course of training on he teach, than is possible

"It is a matter of perennial dis

warm Catholics, they know St. Peter.

hope of the French Government that with large ideas and social attachments they would succeed in creating a schism which could not be expected were there in the Church, as a preliminary to the different educational systems. It may atter destruction of religion. But they be said that the advocates of the Pub have been disappointed. They thought lie system were confined almost excluthat the cutting off of the salaries of sively to our Protestant neighbors and the Bishops and priests would force Worship Associations prescribed by the persecuting laws, so that they might form the nucleus of a Gallican Church openly defying the authority of the Holy Father, but these hopes have been dashed to the ground by the fidelity of the clergy, who have ananimously rejected the insidious offers of an Atheistical Government. We have the intelligence that eight or nine localities, where there are a few In a despatch from Toronto, dated so-called Catholics, who are chronically rebellious to the authority of the Church, have formed themselves into associations of worship under the law, and have employed some suspended priests to officiate for them, but these of the On ario Government to the fact traitors to God and the divine faith that while the Public schools teach have no following. The Catholic people, | many things it is entirely ignorant of in such instances, have assisted at the Holy Sacrifice of the Mass offered by their true pastors in private houses.

When the French infidels of the " Reign of Terror " proscribed religion, the clergy were faithful to their sacred obligations, and when under the iron rule of Otto von Bismarck, in Germany, that tyrannical Chancellor endeavored to establish the schismatical " Old Catholic Church "as a substitute

for the Catholic Church, he failed atterly to accomplish his purpose,

We are aware that it was the fond in the Public schools, would grow up Chamber of Deputies for adoption, that the progress made in the evacuation of priests' residences has not been made known by cablegram, but beside the Episcopal residences vacated on the first day of the operation of the law it was officially reported down to midnight of Dec. 17th, twenty five the advocates of the Separate system many of these to establish the Public almost exclusively to Catholics. It more archiepiscopal and episcopal residences had been vacated on that day, counted for nothing to say to our Probesides twenty six large and sixteen testant neighbors that Rome had the small seminaries. No sooner had the experience of the centuries at its back. Archbishop of Paris left his house than and that it knew very well that secular it was taken possession of by the Goveducation without a religious training following the lines laid down by the ernmental Department of Labor, and it Redeemer of mankind, would give us was filled with workmen who began adapting it to its new purpose. It was a generation, many of whom worshipped only at the shrine of material prospercovered outside to a large extent with ity. And such has come to pass. bulletin boards, on which notices had been pasted calling for tenders for articles needed in the prosecution of January 2nd, we are told that the the vandalic work. morality department of the Metho-

dist church, the university author-The churches have not yet been ities and the ministerial association, actually closed to religious worship, are about to draw the attention except in one instance, down to Christmas Day. This exception occurred at Azay sur Indre, where the mayor, in writing ordered the pastor to leave both the presbytery and the Church, which he any code of ethics that might be caldid. It is now said that the mayor acted culated to inculcate the principles that are conducive to good citizenship. There with more precipitation than he was are difficulties in the way, however, and authorized by law to use. Under the we are told that it is not the intention contradictory orders given by the govto bring this about by the reading of ernment it is difficult to tell exactly Scripture, but have added to the curriwhat the authorities have and have not cuium of the Public schools something ordered, but one thing is certain that that will develop the child's principles, but not based on anything bordering on the dogmatic.

the work of spoliation is being pretty rapidly carried out, considering the vast amount of labor which will have to The dogmatic teaching, we take it, be employed to cover the case of thirty. two thousand churches and thirty thou is to be eliminated because our separ-

owing to the fidelity of the Catholic ated brethren cannot agree upon any sand priests' houses before they are all accuracy of the cable despatch which Alimony should be granted the wife, tested in this. The sum in addition

wind of doctrine." We cannot vouch for the complete

ore indissolu it may be taken as approximately true that this five per cent of church marriages contracted by clergymen refers to Protestants, and we thus discover that even though almost all Protestant ministers are quite ready to remarry divorcees, the parties themselves, who

MARRIAGE.

when the court was in session.

ages of twenty and forty are pivotal

times in married life, being the ages at

which divorces are usually asked for by

married couples, and that more than

half the divorces are granted to parties

Of forty divorces asked for, only two

disobey the law of the Church, making

very seldom happens that Catholics

are married by clergymen, usually so far respect the religious character given to their marriage, by their hav ing contracted it before a clergyman, that they very seldom seek for a divorce. It follows, therefore, that there is very much more respect for the sacred character of the marriage

ceremony among the Protestant laity of all denominations than there is among the clergy, although marriage is admitted even by those of Low Church or Evangelical views, so-called, to be a toly institution established by God and subject to God's law, which is a condition irreconcilable with the unrestricted remarriage of divorced persons. This is evident from the Presbyterian Confession of Faith, the Anglican and Protestant Episcopal Books of Common Prayer and the Confessions of Faith of other denominations. The

High Church view of the indissolubil. ity of the marriage tie is, however, more decisive, approximating to that of the Catholic Church.

Judge McEwen states his opinion. that a law should be enacted to prevent the marriage of a woman or man twice divorced, as such persons " have thus manifested their unfitness for matri-

monial experience." Two failures should count them ont, and there should be most stringent laws to prevent the remarriage of persons afflicted with certain ailments.

"Lack of companionship," he adds. ' is the greatest cause of divorce.

cussion whether sufficient time is given in the Public schools to efficient inin the Public schools to efficient in-struction in the primary and essential constituents of a good education, fit-ting boys and girls for citizenship of the Republic. From time to time much comment is heard about the neglect of the three R's which all con-cede to be the basis of educational progress."

It was ascertained by the investigating committee that the actual time given to practice and instruction in reading aloud was for each pupil from five to eleven minutes per week, and no more ! and the Herald remarked or this very justly :

"It is manifestly impracticable for boys and girls to acquire skill in read-ing aloud so as to convey an author's thought to a listener, correctly and agreeably, with only so much school practice as this, hardly exceeding two minutes a day for the most fay It is not surprising that in the grades from five to eight, only 62 teachers re-ported out of 1,312 that they had enough time for reading exercise and 358 reported that they had not enough time, while only 3 reported in definite terms that the results were satisfac-tors. tory.'

The teachers indeed declared in almost every case that there were too many subjects on the school programme, and that better results would be had if teachers and pupils were relieved of some of the work required for other subjects, and it was remarked that the loudest complaints came from families where good English is commonly spoken.

In simple commercial arithmetic the results of the investigation were as. tounding. A paper was prepared for pupils of the eighth grade which contained simple exercises in addition, and subtraction, with a few easy questions in percentage. One hundred and ninety-three pupils in five schools were

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consisted of 7 numbers of from 3 to 7 figures, and was answered right by 86, and wrong by 104. In the aubtraction sum, 22 were wrong, in multiplication the sum was of 11 figures multiplied by 6. Only 23 were right while 108 were wrong. In the division test, 9 squres were to be divided by 3. One hundred and seven were right and 86 wrong. In percentage 130 were right and 62 wrong.

The inference is obvious that there is something radically wrong in the system of education when such are the results : the boys not knowing even how to perform the simplest con putations which are required in every mersantile establishment.

In New York it was also recently reported that 15 000 situations were vacant which might be filled by boys with an education such as the boys soming out of the Public schools might be expected to have, but 5,000 of these boys were out of employment while on enquiry at the Parochial school it was found that all their pupils of the same grade had found positions as they were able to fill them.

There was another test given in the Cleveland investigation in spelling. Fifty words in common use were pro posed by the teachers of four schools to be spelled by the boys, who numbered 144. In this way it was supposed there would be no obstacle to a good showing, as confusion and embarrassment would not arise from an examination by strange questioners. Only one boy answered perfectly. The worst paper had 36 misspelled words, and the average number to a paper was 13. These were evidently very poor results.

Next, it is patural for us to ask : "What is the cause of this backwardness of the Public schools in comparison with the Parochial schools ?" This matter has been much discussed by educationists and the press. One of the New York Public School Iaspectors, Mr Clancy, declared in a

letter to the Universe over a year ago : " Our children are not dull : they are smong the brightest in the world. It is not their fault, but the fault of It is not their failt, but the said of the system. When about seven years ago Mr. Maxwell began to make radi-cal changes, his intentions were com-mendable. The principals were enthusiastic, and notwithstanding the extra labor involved, were eager to give the new system a fair trial. That experimental stage has been passed. Result --the business men of this city, the employers of all branches of labor are orying out against the crudeness of the material the Public schools have been turning out. . . He found that the teachers in the Parochial schools

the teachers in the Parochial schools handled larger classes than the teach-ers in the Public schools, and generally obtained better results. This would be impossible were it not for the fact that the ponderous non essentials of the Public Schools have no place in the Parochial schools. The Catholic schools have shrewdly adopted what is good in the Public schools, and rejected what is had. In the Parochial schools." schools, and rejected what is bad. In the Parochial schools," he

bad. In the Parochial schools," he continues, "nature study, meaning the waste of fitteen to twerty minutes in telling children that a spar row has two legs, and can fly by means of wings, that a lion has four legs and can rosr, but that a cat can roar is unknown. . There is no rmate of time in the Parochial actuals roar is unknown. . . There is no waste of time in the Parochial schools, in teaching the children how to make in teaching the children now to make toy baskets, paper toys, how to mix colors (as if the intention were to make each child a great painter,) or in teaching the boys rafia work, or the

ce of music in its advanced sta

have only six months or a year in a Model or Normal school. The relisious spend years in learning their profession to which they have devoted their lives, and they have given up worldly pursuits, aims and amusements that they may attend to their duties without worldly distractions. This more than supplies the absence of a departmental certificate, which some people imagine to be the sole evidence of competency which ought to be acsepted as satisfactory.

We notice that Mr. J. J O'Hearn, nentioned at the recent annual school meeting for fourth ward. Toronto, said that at the last Collegiate Institute entrance examinations 70 per cent. of the candidates from the Separate schools passed, while only 62 per cent. of the Public school pupils were equally fortup ate. This is a highly creditable showing for the Separate schools, but we do not urge this fact as showing any superior ity, as other data should be known and taken into consideration before drawing such an inference. But Mr. O'Hearo's inference was very just, that the experienced and capable teachers who brought about such results should not e sent to school again in order to get departmental certificates. Their success is sufficient to certify their com petency, and it bears out, what we have stated on several occasions, while treating of the exemption of religious orders from the departmental examina tions under the Separate Schools Act of 1863.

We are confident that the Ontario Government will treat the Christian Brothers fairly when the decision will be given as to what action should be taken as regards giving them special certificates, in view of the adverse decision of the Privy Council on the plea that they should have the certificates referred to that they should be authorized to teach.

IRISH AMERICANS IN DEMAND.

Apropos of the frequent declaration that, generally speaking, a Catholic young man's religion is now no handi cap to him in this country, the follow ing extract from the Catholic Trancript will be read with interest : "The late Marshall Field of Chicag

"The late Marshall ried of Chicago had ten thousand employees, and a large major ty of these were second generation Irish Catholics. Mr. Field preferred them because they were honest; and he said so more than once, although a Protestant himself. They encettally conduct all his great donate.

attrough a protostant numeric. They practically conduct all his great depart-ments of that store to day. "Frequently one sees in the news-papers advertisements like this : Wanted-A clerk in a grocery store. Educated young man from Ireland, or Irish-American preferred. "In nine cases out of ten, if the source of the advertisement is traced,

it will be found that the author is a Jewish business man who wants to avoid all graft and dishonesty. As a matter of fact, Irish Catholics are in the high est places of responsibility and trust in nearly all the great Jewish department nearly all the great Jewish department stores of Pittsburg, Chicago, and large Jy, also, New York. The second gen eration of other races does not appear to cling so closely to honesty as the Irish Catholic in these days of commer-cialism. Mother Church and her con fessional are the cause of this ragged and sincere devotion to strictest integ rity ; and when, occasionally, there is a departure from the straight and nar row path, how often do we read of in stances, in strong relief, wherein prop scances, in scrong relies, wherein prop erty and money wrongfully taken are restored through the confessional to the rightful owner !" As to the correctness of the facts

THE CATHOLIC RECORD.

CONCERNING "LEAKAGE." It is asserted by many religious com-mentators that Catholicity is in a stage of retrograde transition. What they really mean to say is that there are many more apostates from Catbolicity at the present day than there have been in former ages. Perhaps there are. Bat we might defend ourselves at the same time that we admit apostacy by calling attention to the fact that from the increase in the number of Catholics it is only natural that the number of apostates should increase also Apostacy, however, has not in ortion to the number of sonverts, or anything like it.

Still we cannot close our eyes to the act that there are many aprivates from the Church in our day. There is no reason why we should besitate to admit More important is it to us that we study and know the real cause of what our enemies are plea-ed to call the "retrogression" of the Church than by blinding ourselves to every evil which may threaten the Church that we strive to make appear as true what is not. Let us look far afield over the Apos

tolic labors of the Church in the world and note the many places, which, it is said, witness the daily slow, but steady retreat, of Catholicity before the advance of organized intellectual op position. Whole regions spring up before our vision where the influences of religion are believed to have been neutralized.

If we examine more closely, however, we shall find that it is the influence of Catholicity, and that alone, which still preserves and secures what morality is left in the world. We shall behold generation after generation of Ca holics existing content to practice their religion with the onl motive that they "know nothing else." Custom, habit, and example are perhaps their only in centives and the mainstays of their fidelity, earnest conviction regarding the propriety of their centives their Catholic lives may in many cases be entirely lacking. Yet it is nothing else than their Catholicity, be it ever so weak and illiterate, which saves them to society. Theirs is a spirit which, in the superabundance of its charity has builded the land with noble temples and institutions of learn-

ing. Theirs is an undsunted sense of religious justice which knows no hesit ation when there is question of positive evil. They are Catholics; and that is he reason for their regard for truth, their devotion to duty, there unques tioned moral superiority over their ellowmen.

It is simply because they are un taught in many cases that the pernici ous, infidel atmosphere in which we live blinds them to the wholesome doctrine of the Church and renders them moral and physical slaves to a poison which inebriates perhaps while it brings spiritual death. How shall we be able to restrain a reasonable grief for the desolation which modern grief for the desolation which modern scepticism enacts among such unsus pecting sheep of the fold? One ex posed to the wily insinuations of the educated scoffer or the man of so called "natural virtue," or the renegade Catholis, thousands of these poor children of the Church are daily comforting themselves like so many victims in the webs of fate. To had example they have fate. To bad example they have sobriety to oppose ;; to vice they have virtue; to craft simplicity; but to the keenest of all satanic weapons, to intellect, to fallacious reasoning, they had only their faith, their in stinctive confidence in God, their Catholicity received at their mothers' knees. Little by little their only de-fence is battered down; hearts that had pulsed with love of a mercitui God begin to burn with the lecheries of debauched corrupters; and after

of debatcoed corrupers; and after-wards quivering with the excitement of newly-found license, they run quickly in the way of perdition. To be on our guard against the educated vices of the country, to preserve a simple, steadfast faith in the face of

HIS WILL IS OUR SANCTIFICA THOMAS A'KEMPIS ONCE MORE. TION.'

ese words of God, as expressed in Holy Wit, should be a comfort to every Christian soul. They tell us that God, Who made us, would have us grow holy and saintly; in a word, that He would have us grow more like Him, holiness and sanctity iteef. Made as we are to the divise image. God would have that the divine image, God would have that image become more dis inct and defined in u- every day we live. This He is prepared to realize for "He wills our sanctification." This He accomplished in the saints, and this He will accomplish in all who yield up their will to Him.

It is by the means of His grace that He will perfect us, as taught us by holy Church, and as exemplified by St. Paul, who said, speaking of his conversion "by the grace of God, I am what I am;" for grace is a participation in His own perfect nature, and when it is allowed to work in our soul by our yielding to its infl ence. it makes us grow like to Him fro a Whom it emaa-ates. Thus was David a man after God's own heart because he was united with Him in His soul, and so were all the saints of God.

God wishes our sanctification, first, that we give Him the glory that is due Him, and, secondly, that we may give to one another the service that H_{Θ} in tended. God has a right to the best that is possible for us, and so He would add His grace to our poor nature that re may be lifted up to higher things and by its inspirations and its helps be en nabled to give Him a love that is ac-ceptable and a homage that is worthy. He would perfect men that they do wards one another deeds of goodness and kindess, after the example of His own infinite goodness and kindness to-wards them It is thus that after God commanded us to love Him, that He commanded us to love one an other. It is in fulfilment of this du il commandment that sanctity is at tained. All goodness is from God, Who is infinite goodness, and so to extend oodness to one another we must first draw it from God ; now we draw it from Him in proportion as we love Him, for the more we love God the more He love us and gives us of His love and His life, which is His grace to our souls.

God, the author of nature, which is so wonderful, so beautiful, as exempl-fied in the heavens above, in the oceans and rivers around us. in the mountains and plains covered with their foliage and fruit, wishes to reach the climax of His creation in the perfection of that greatest and most wonderful of crea-tions, man, and this He does by grace and man's correspondence with it, as shown in the lives of the saints, in the perfection of their homage to Him, and the fulness of their love and service to their fellow men.

The just glorified God and edified man. They were in loving union with both. They served both one and the other at one and the same time. Their earts beat with a double love and the carried their affections to a two fold service. They always saw in their fel low men the image of their Maker, and they serve Him through them. This is doing what our Lord enjoined, namely doing what our Lord enjoined, namely, good for His sake, for, as our Lord said: "Whatsoever ye do to the least of these, My brethren, ye do unto Me." They passed their lives in prayer and praise as regards God and in deeds of love and kindness as regards men.

The truly good have ever been the most useful for the advancement and preservation of society and for the wel fare and happiness of its members. They never ate idle bread, but were among the hardest working and busiest of men. Every department of labor felt the power and excellence of their felt the power and excellence of their toil, every school of science and letters has known the efficacy and brilliancy of their intellects. They worked as they prayed and prayed as they worked. Holy, good men have given earth many of the best things it boasts of : notably, a Columbus discovers a per worked in our own day new world, and in our own day, a Pasteur adds valuable discoveries in the science of medicine that will save millions from premature death. Grace millions from premature death. Grace perfects nature in more ways than one Not only does it refine and make beau-tiful the soul, but it also adds its light and influence to the mind and makes it more capable of great things. It illumines and clarifies all it touches It It is for this that the wise man says, "Exercise thyself to piety for piety is useful to all things." The good man is debt really the great man and the world's history proves it. It is when men detach themselves from God by sin or, still worse, when they ignore Him altogether by infidel-ity, that we see the sad results of de feating the divine will which has willed man's sanctification. Is there any one so miserable as the sinner, and is there any one so dangerous to the public good as the infidel? The former in jures himself, the latter does an injury to all his fellow men. Witness the abominations of infidelity on the part of its votaries in the war on the Church, going on in France. See the crimes that individuals who have no belief in God have committed against society in ruthlessly cutting off those ruling it. Verily, when God's order is disturbed, it means, if not checked in time, gen-eral destruction of all that is good for man, both for time and eternity. With out God, man must deviate into the mere animal, and he is all the more dangerous because of a blinded intel-lect and a perverted will. With God, that is with serving God and keeping His holy law, man becomes noble and generous towards his fellow men, and rises higher and higher in virtue and rises higher and higher in virtue and perfection of character. He is corre-sponding with and realizing the divine will, for God wills our sanctification.— Bishop Colton in Catholic Union and Times

In the midst of the flood of books that come from the press there are occasional issues which show a depth of seriousness in this generation that is gratifying to those who fear that the strenuous li e in pursuit of money strenuous li e in pursuit of money occupies nearly all thoughts. Within the last ten years, for instance, there have been published in English altogether some ten works on the subjec of Thomas a Kempis and, curiously enough, most of them have come, not from Catholics but from Protestants. It is now indefinitely acknowledged, mainly through the painstaking inves tigations of Sir Francis Cruise, I of Dublin, that a'Kempis did M. D. that wonderful book the "Imitation of Christ." In a recent study by J. C. D. Montmorency this is confirmed, and now the matter seems settled beyond all doubt.

It is not usually realized that Kempis died within fifty years of the so called Protestant reformation, and that though his religious spirit is eminently pro-found, and every devotional person since has turned to him with pleasure, he had none of the peculiar ideas that were introduced by the reformers.

Kempis believed in indulgences and recommends the practice of them ; be lieved in the religious life and was him self for over seventy years a member of a religious order ; acknowledged the supremacy of the Pope and considered that the Church was the great deposit of the Christian faith and must be looked to for guidance on all occa-sions; practiced the most ardent devo tion to the Blessed Virgin and to the saints and counselled these practices in others ; believed firmly in transub stantiation, and wrote what is con-sidered by some the most beautiful s ries of chapters in his wonderful book on this subject, though Protest ants who use the 'Imitation of Christ'' for devotional purposes often find it more consonant with their feelings to here this source of chapter continue have this series of chapters omitted from editions published for their usein a word, did everything that the reformers, so called, a half century after were to condemn, yet confessedly wrote the most wonderfully spiritual book after the Scriptures that was ever written, and the most wonderful work that has ever come from the hand of man, for the Scriptures are inspired from on high.

It is the testimony of such men as Thomas a Kempis to the good that was in the Church before Protestantism began, that furnished the best pos proof that the Courch was faithful to her mission, and that, even though abuses might exist, the promises of Carist has not failed and His great Corist has not failed and his great work was being carried on. This is part of the important revelation of his torical truth that is being made at the present time. Men are studying the documents and the lives of the men of the time. The so called reformation in Germany sinks to the level of what it is now called by the best professors of history in many of our universities, and should be called by all serious and should be called by all serious thinkers—the religious revolt in Ger many at the beginning of the sixteenth century. This is what the lives of such men as a Kempis stand for in the prereformation period, and Catholics be familar with them and hould should welcome recent contributions to the knowledge of them because they mean so much for genuine as opposed to traditional history of these early times.—Buffalo Union and Times.

A SAINT'S PARABLE.

The frequency with which our Div-ine Lord made use of parables to con-vey religious truth to the minds of the ultitude naturally made this method of instruction a favorite one with many of His most perfect followers, the saints. Here is an unbackneyed one which we find in a sermon of St. Vin-

cent Ferrer. There was once a king who had in

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because they act ctly on bowels, kidneys d skinand so strengthe and invig orate these q gans tha and uric acid. there is nourea retained in the system to irritate the nerves and bring Rhenmatrici, Sciatica and Neuralgia.

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explanation Dr. Granger is willing to give for the step he has taken :

" To whom it may concern : In make ing the change from the Protestan Episcopalian to the Roman Catholic Church I have acted simply in obedience to my convictions, the result of many years of carefulstady. When I reached the position that I could no longer honorably remain in the Episcopalian church I withdrew. With only the kindest thoughts toward those with whom I have been associated so long and with faith in God for the future, I am, very sincerely, etc.-Ave Maria

MISSIONARY LITERATURE.

At the recent Missionary Conference held in Washington one of the subjects which naturally occupied the attention of the participants was Catholic mission. ary literature; its production and dis-semination. Speaking of the work-done by the English Catholic Trath. Society, the Rev. Father Orosz, of Socitand, said:

"The cleverest Catholic laymen and "The eleverest Catholic laymen and most scholarly priests employ their talents in writing tracts which set forth the doctrines of our Church in a clear and popular style. Every year they hold a congress, and the London Times says of them : "They are the world's best authors." Yet they do not this it beneath their dignity to write small pamphlets. I do not see why their method of distribution should not work successfully here. There, in the vestimethod of distribution should not work successfully here. There, in the vest-bule of every church, they have rack filled with Catholic Trath pamphlets, and near by a receptacle for any offer-ing given in exchange for a tract. Many fa time I have seen a non-Catholic or tor the church and scourse Catholic enter the church and secure Eleaflet. There is also a Catholic repository near every charch, where people may procure religious books and articles of devotion."

Whether or not the plan mentioned in the forgoing paragraph be generally adopted in this country, the gest desideratum at present is not so much an increase in the volume of Catholic literature, as the widespread distribu-tion of such books, pamphlets, tracts and leaflets as we already possess. We have frequently insisted in these columns on the advisability of Catholic pastors' furthering the securing by their perishioners of the inexpensive

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science of music in its advanced stages. The parochial schools recognize the fact that the important school age is from 7 to 12. Hence, reading, writing and arithmetic take the writing and arithmetic take the place of the art of composition, crude efforts at representation of the human form divine in the Public schools, di They also take the place of instruction in the correct way of climbing stairs, and of manicuring, etc. . The energies of the Parochial school graduate have not been frittered away upon fads quickly forgotten, but have been concentrated upon the essentials which they have thoroughly mastered." Other educationists have expresse

themselves similarly, and have perhaps been even too extreme in their advoc acy of the abolishing of special sub jects, such as the art of composition and a few others. For the most part we believe Mr. Clancy is right. But we are convinced that one of the causes of this difference between the Public and Parochial schools, and perhaps the chief cause of superiority of the Cathothe lic schools as shown by the statistics, is the very thing in which the opponents of the Catholic schools imagine they have the advantage, which is the teaching of religion in the Catholic schools, and its exclusion from the Public or secular schools.

The teaching of religion tends to make both pupils and teachers do their duty faithfully, and thus the pupils are more anxious to study and the teachers to impart knowledge, than would be the case if they were not influenced by motives of religion and the desire to work for God's sake. Furthermore, the teachers who belong to the religious orders, of whom very many are found in the city Catholic schools, receive a more effective and longer course of training on how and what to teach, than is possible for those who

stated by the Transcript we have no first-hand-knowledge; but we personally know several Protestant ministers whose servant girls are always Catho lics; and who see to it, too, that the girls go regularly to confession. As in the case of the Jewish merchants, it is probaby a matter of "business;" but none the less it is a tribute to the influence of the Church over her children.-Ave Maria.

CARDINAL MERY DEL VAL.

Since the trouble in France reache an acute stage the government organs have been training their heavy guns upon Pope Pius X.'s brilliant young Secretary of State. It has been said that he lacks the diplomatic ability of many other weak Catholics, victims o his predecessor. Cardinal Rampolla, and that he is unfitted to handle the tre mendously important affairs of his office Such is most decidedly not the opinion of E. Alexander Powell, F. R. G. S. presumably an Englishman and a non Catholis, who, writing in Munsey' Magazine for December, says :

Marazine for December, says: "That be is eminently fitted for the post he holds there can be no shadow of a doubt. The son of a distinguished diplomatist, he has spent the last twen-ty years in the greatest school of di-plomacy in the world. Other sover eigns can back up their diplomacy by fleets and armice; the Pope possesses no second weapon. It is doubtful indeed if any diplomatist of modern times has been better fitted for his task. Mery del Val's remarkable abilities as a linguist gave him an enormous advantage from the very start.

enormous advantage from the very start. Spanish is his mother tongue, English he speaks like an Englishman, French like a Parisian. Of German he has a fluent command ; his Italian is so entirely free from accent that he has come to be regarded almost as one of that nationality. * * * Mery dal that nationality. * * * Mery del Val will go down in history as the Secretary of State in whose term of

ridicule, to practice virtue in spite of the evil which surrounds us, to hold fast to our Catholicity as the most priceless gift which God has bestowed upon us, to be docile children to the Church and her teachings, constitute, then, the most solemn duty which con fronts us at the present day. We must not allow ourselves to be won over by the plausible expostulations of the enemies of religion. Our difficulties against faith are not to be threshed out in the drawing room nor solved by the overconfident de-votees of "modern progress." We have our priests, our proper teachers, to instruct us in religion, and our doubts are to be submitted to their examination. In this way we shall pre-serve intact our Catholicity; our faith will remain always our most priceless treasure ; nor shall we become like too

many other weak Catholics, victures of the most insidious of all the devil's machinations. And the so-called "leakage" among Catholics will dis-appear.—Providence Visitor.

BUSINESS QUITE DULL.

Two brief extracts from recent issues of the Evening Star, of Franklin, Ind., read a graphic object lesson to the dis-tressed remnant of the "ex priest" tressed remnant of the "exploit and "escaped nun" exploiters of non Catholic credulity. The first, which ran as an advertisement in the Star for a week, was to this effect :

"Lecture-Friday evening. November 9, at 3 o'clock, in Maccabee Hall by Mrs. C, Leader, Subject: "Cooversion from Roman Catholic Church and How Saved from Nunnery.' Sil-

The second extract is from the loca columns of the same paper on Nov. 10:

"An audience of two assembled last night to hear the lecture advertised at Maccabee Hall. The lecture was not given. The lecturer said this was the first time she had ever mat with a failure of this king; but Franklin is discrimin-ating."

A more satisfactory report of such a "lecture" we have not read in a long time.—Ave Maria.

"True morals spring from true faith and true dogma ; a false creed can not God forbid that I should glory, save in the Cross of Oar Lord Jesus Christ. --Gal. vi-14.)

risers was once a sing who had in prison two men, each of whom owed him a large sum of money. Seeing that, possessing nothing ithey were un able to pay, he threw at each of them a purse full of money ; and threw the purses with such force as to cause the debtors not a little main. One of the debtors not a little pain. One of the men, angry at the blow, showed his impatien to plainly, but apparently made no account of the purse ; the other, in his gratitude for the favor done him, forgot the pain and, taking the purse, thanked the king and paid his

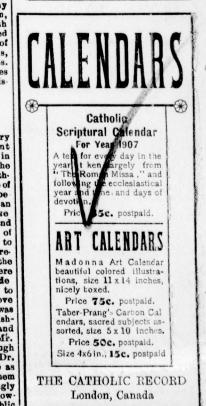
Now precisely the same thing hap bens with us. We all owe heavy debts pens with us. to God for the many benefits we have received from Him, and for the many sins we have committed against Him, and we have nothing of our own with which to pay them. Therefore, moved by pity for us, He sends us the gold of patience in the purse of tribulations, that we may use it to pay our debts. Whoever will not do this only increases his debts and renders himself more displeasing to God.

A TOUCHING MESSAGE.

The feelings of the Rev. Henry Granger, of St. Matthew's Protestant E.iscopal church, Evanston, Ill., in announcing to his congregation that he must part with them to embrace Catholicity were doubtless similar to those of FatherFaber when taking leave of his be-loved Elton, where he had been Anglican rector for some years. There is a like ness between these two converts, and t is easy to understand the grief of those from whom they were obliged to part. Father Faber's biographer re-lates that, having told his people the day before of his intention to go where trath was to be found, he took his de parture early next morning, hoping to escape all notice. But as he drove through the village overy window was thrown open, and the sorrowing parish-ioners waved their handkerchiefs and sobbed out: "God bless you, Mr. Faber, wherever you go !" Though less demonstrative, the grief of Dr. Granger's flock was doubtless quite as sincere. His semiments toward them truth was to be found, he took his de

sincere. His sentiments toward them remain unchanged, and are feelingly though simply expressed in the follow-ing statement, which is the only public

and directly strengthening, enlight-ening and confirming that faith it being and confirming that faith it-his own flock, is more or less derelict in his duty as a genuine pastor of souls. Let us, by all means add-still more to the supply of Catholic literature, but let the major part of our energy be devoted to increas-ing the demand for what already exists. —Aya Maria. -Ave Maria.



FIVE-MINUTE SERMONS.

First Sunday after Ephiphany

HOME LIFE.

" And He went down with them and cama to Nos rein; and was subject to them." (Gos-gel of the day. St. Luke it. 51.)

The gospel of to day brings before as the home life of the Holy Family at Nazareth. The home of Jesus, Mary. Nazareth. The home of Jesus, Mary. and Joseph was a very poor but a very peacetul home. And from it we may learn how to regulate our homes, and make them the abodes of virtue and

The only real comfort to be had in The only real comfort to be had in this world is to be sought in that sanc-thary of domestic life which we call home, and the happiness of every true home, be it a palace or a hovel, is essentially the same. The most sacred memories of the heart are entwined around the old home. All the joys of childhood, all the deep aff-ctions of mature years, all the quiet peace of old age, are associated with it. There is no inte so bleak as that which has no and earth ; and all creation shall see the treason and the iniquity of man the treason and the iniquity of mar, and the veils in which sinners hise themselves shall be torn away, and their iniquity disclosed. In the tri bunal which God has established on earth, He judges in secret. He per-mits us to be our own accusers and witnesses, and almost to be our own jindges. He leaves the execution of His sentence, as it were, to our elles In addition to this, He covers over all the proceedings of this court with the strictest secrecy, so that not a word. under any circumstances, may be re vealed. The priest is bound by the most absolute seal of secrecy which exists on earth. He can not reveal anything entrusted to him under thi-seal for any possible advantage which might accuse to himse f, to society, or to the Church. He cannot speak of what happened in the contessional to and the weils in which sinners bid is no lite so bleak as that which has no home recollections to rest upon.

Now, the home life at Nazareth an wered to all the conditions that constitute the true home. There was per-fect love and harmony, there was per-fect peace and trust, and although the root was lowly, and the labor incessant, roof was lowly, and the labor incessal, and the means pinched, there was eweet contentment and repose. Poor as it was, the little vine clad cottage at Nazareth was the only spot on earth in which Jesus and Mary could take comfort. Every other place and proswhat happened in the confessional to anyone, even to the penitent himself. pec had tre shadow of a great sorrow hanging over it. No doubt Nazareth had its shadow too, but it was distant, and peace reigned there for years un broken.

And if our Blessed Saviour Himself, Who came into the world to suffer, found some comfort in His earthly home surely we may look for it also. Love is the first condition of domestic happi ness; there must be mutual love and ness; there must be mutual love and trust between the innates of every home that is worthy of the name. And this love mast manifest itself in kindly, cheerial and anselfish devotion to the pommon interests and comfirts. When and straightforward. A contession which is not honest is a detestable hypoorisy, hateful to God and man. Such an insincere confession would be a direct afront to Almighty God and a and common interests and comforts. When love is lost, and ill temper and ill will take the place of cheerfulness and the will to serve, when there is bickering and barking and quarreling, there is no longer a Christian home, but only a den of soarling animals, without the com-mon instinct of mutual farmony. And where there is drunkenness, and blows, and bla-phemy, there is a den of de mons who pollute the domestic sanctu ary with the breath of hell iself, and make a hideous mockery of its happifession." This might be indervied by the history of Ananias and Saphira, from which the expression "telling a lie to the Holy Ghost" is taken. Ananias was a man who, with Saphira, his wife, sold a piece of land and premake a hideous mockery of its happis and peace.

It is amazing how some people will poison the sweetest waters of life by poison the sweetest waters of the by continually giving way to their mean, masty tempers, and sacrifice the purest joys of existence rather than practise a little self-control. And nothing short of the direct influence of the evil one can account for the fact that so many infatuated creatures will utterly blight their homes and make their live accursed for the pitiful consolations of the beer jug and the demijohn.

Thou hast lied, not to man, but to God." (Acts v. 2) How like to Ananias is Ill-temper and dissipation are the great enemies of domestic happiness, but they are not the only ones. Slow the man who goes to confession, and wilfaily leaves out what he is bound to confess, and instead of doing honestly, but they are not the only ones. Slow enly house keeping, want of order and cleaoliness rob the home of some of its best comforts. The poorest home may be made to assume an air of cheerful one and comfort he heaving it. and a serious part-which he perfectly well knows will render that which he is ness and comfort by keeping it neat and clean. And I have no hesitation in saying that a large part of the millery we meet with in the homes of thr ugh the confessor, who is seated there as the representative of God, just as Ananias lied to St. Peter, who was the poor comes from dirt. You will often find in the same tenement houses. and even on the same floors, spartments that present an immeasurably d florent appearance. Sone will be bright, slean and cosy; others squalid and flithy, the very picture of misery and despair. It may be some or integration to say that "Cleanliness is next to godliness," but certainly it is not far removed from it. For where you find neathess 10 sure to find some elevation of mind ; but when you see homes that are kept like pig pens you look for nothing ex-cept ignorance or vice. Women who sept ignorance or vice. Wonen who keep their houses in a perpetual state of disorder and dirt are enough to drive out the schools to be their busbads to the saloons to be come drunkards, and their children to the streets to become profigates. What comfort can a man take in his home when it is always in filth and con fusion? What inducement can chil dren find to remain indoors when their home is squalid and cheerless ? When will the people come to under stand that the poorest home may be mad bright and cheerful, and the abode of love and peace? When will the men add women of this generation awaken to the fact that the real cor-fort and happiness of life must be sought at home and must be their own reation ?

THE CATHOLIC RECORD.

ceived with proper dispositions. How-ever, if grave size have been forgotten, and afterward are recalled, we are strictly bound to confess them, although they have already been forgiven.— Catholic Universe. one according to their works." (Apoc. xx, 11.) In the tribunal of penance, our Lord sits not as the stern judge exacting the last farthing, but as the Father of the Prodigal, waiting and articus to hear the few words of repentance, that He may clothe him once more in the rove of innocence. Penance may be con sidered as the court in which the judge

GET BID OF THE OLD GRUDGES.

With the New Year's cleaning up and sidered as the court in which the judge does not look so much to his own in-terests, and to the claims of justice, as he does to the interests of those who come repentantly to him, that they may escape the wrath to come. In the terrible judgment to come, our size shall be made manifest before heaven With the New Year's cleaning up and clearing ont work into higher spheres Getrid of old grudges and family feuds, of unboly enmities, mean jealousies-all you would not have cling to your soul were you sure this year would be your last on earth. "Rub out and begin again !" Don't resolve to do it, but do it-and at once ! One right deed is worth ten thousand inactive resolu

> If there be in God's world one fellow If there be in God s world due tendow being to whom you would not hold out a helping hand, if he or she were in need, convict yourself at the bar of conscience of sin and repair the fault Begin the New Year with a clear score. Don't wait to be dunned by

Let the midnight bells that tell the leath of the past and the birth of the future ring in for you -

The larger heart, the kindlier hand. And so, as Tiny Tim -happiest of the household, although a sickly cripplehas taught us to say : "God bless us, every one !"-Marion Harland.

CHARACTER OF THE POPES,

THEIR PRIVATE PROBITY NOT ESSEN TIAL TO THE CHURCH.

Waile the tribunal of penance is the opposite of God's great jadgment, it opposite of God's great judgment, it must in some way resemble it, because it is His judgment. His judgment must always be real, and right and true; "Thou art just, O Lord, and Thy judg ments are just, and all Thy ways mercy, and truth and judgment." (Tob III. 2) We will now consider some of the quali-tion mich, and a secondary contestion It has often been asserted and with good ground as a reproach to the Church that certain occupants of St Peters chair were far fron being worthy of that exalted office-were on the contrary, men of victon. life and character. Alexander VI is usually quoted as an example of a bad Pope; and without ties which must accompany contession of sin to make it fulfill the conditions passing jadgment on him-he has his letenders as well as his accusers-

may speak on the subject at large. Impeccability has never been claimed for any Pope. Our Lord did not promise that cockle should never not promise that cockle should never mingle with the wheat, but on the contrary expressly warned us that scaadals must come; and as Cardi-nal Newman writes, there have been Popes who falfilled to the letter the awini cescription of the unjust stew-ard the the start of the unjust stew-Popes who falfilled to the letter the swini cescription of the unjust stew ard. What then? Before that admis sion can be used as an argument against the Chur h it must be proved that scandals within her pale have been caused by her principles, her teaching, her injunctions. The Cath olic singer sins in spice of the teach-tion of his Church put herange of it. ing of his Church, not because of it. Though our Lord never promised free don from sin to Peter and his succes don from sin to Peter an' his succes-sors. He did promise infallibility in the teaching of trath, and that has never failed. No Pope, worthy or un-worthy, has taught doctrinal error trom Peter's Char It is necessary to keep a distinction hetween the private character and

between the private character and public conduct of a Pontiff, says Car Wiseman, and he reminds us that when St. Paul severely reproved Ananias for ordering him most unjustly to be smitten on the mouth, those that stood by said : " Dost thou revile the High Priest of God ?" To which St Paul replied : "I knew not that he Paul replied : "I knew not that he was the High Priest, for it is written thon shalt not speak evil of the Prince of thy people. nce it is clear that respect is

Wh due to anyone holding such dignity, independent of his personal virtues or fatings, and that the dignity may be awarded without reference to the exemption of its owner from sin. Many holders of the Jewish High Priestbook disgraced their state, yet its divine constitution was not thereby impaired Even Caiphas prophesied; even the wee denounced Scribes and Pharisees were infallible in the chair of Moses. The character of the Apostleship was not impaired, and the juri diction of the Apostles was not lessened by the sin of Judas. The sins of a Pope are no argument against the truth and the divine foundation of the Catholic Canreh The fact that the successor of So. Peter still lives, still teaches the vast majority of Christians (283,000,000), in spite of that exalted office having been held on a few occasions by great stuners, is a proof of the divine institu-tion of the office, for, had it been a mere human iovention, it would have been forever shattered in the hands of Popes to whose lives we may justly take exception. Let us remember that Cardinal Wiseman has warned us that on the subject of the P-pacy "there is mormisrepresentation than can be found in any other branch of history," and points out that one of the most abused Pontiff, Innocent III, has been vin-dicated by Harter a German Protestant (lergyman, after an examination of the charges against him. It may in terest the critics of Alexander VI., whose defense has been written by Dr. Parsons, to know that he created Aberdeen University to produce "men a perdeen University to produce "mea-eminent for their rise judgment, crowned with the graces of virtue," and to provide a fountain of know-led to "of whose fullness all the faith ful in Christ may drink." So the Pope expresses himself in his built. expresses himself in his bull to the King of the Scots. The best way to arrive at an accur-ate estimate of the value of non Catho-lie accusations against the Popes is to study Catholic works of recognized

ability and candor. His Holiness the late Pope Leo XIII, expressed it as his issire that Catholic historiaos should never "dare to tell a lie nor fear to tell the truth," a golden Cicerchian maxim. Works of acknowledged im partiality and conspictous honesty in the vernacular, and accessible to everyone, are Pastor's "History of the Popes," translated from the German by the late Father Antrobus, of the Oratory : "The Papal Monarchy," by oratory; "The Papal Monarchy," by the Rev. W. Barry, D D., and the aforesaid Rev. Reuben Parsons. They are all too well known as priests of eradition to require more than the mention of their names as a recommendation of their works

HEART-HUNGER FOE THE DEAR OLD LAND.

The Rev. D V. Phalen, editor of the Castet of Antigonish, N. S., writes as follows : "The dominant note of Denis

McCarthy's 'Voices from Erin' is heart hunger for the dearold land. Whether it be Ballinderry, or Carrick town, or old Cork beside the L-e; whether the season be Caristmas or May, still the heatt of the exile 'will ever ponder on the old town over yonder,' and his fancy feed upon the memories of happy days before the restlessness of the age days before the restlessness of the age took hold of him and urged him to seek his fortune in the land where 'the stress of the hurry and the worry,' and 'the never ending fover and the fret.' make men justle one another a trample one another in the race for wealth. The poet does not profess to have shown great speed in this race would he be a poet if he had? Better tar to be poor in material goods while remembering that it is our duty to make the world a little brighter, better and kinder, than to be as rich as Rocketeller without having learned that lesson. The yearning for one's birthland must not take the form o seifish brooding, for

"Sellab brooding, tot
"Sellab brooding sears the soal, File the mind with clouds of sorrow,
b. k-ns all the solining goil
Of h-sun-llumin d morrow.
Where for should our ives be spent
Daily growing blind and blinder-Lo us the Master meant.
Make the world a little kinder.'

"We are glad that the exquisite 'Sweet is Tipperary' has been re printed in this volume. Not a man who has put the ocean betweep him and his Dark Rosaleen but should have these 'Voices from Eria.'

. And even those whose eyes have neve The shine and shadow on their fathers' hills. Have never been gladdened by the living R flacted in a thousand Irish rills'-

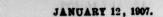
should get its verses by heart. serving get the verse of a Mr. Ms-Carthy's highly appreciated in the best literary circles of England when it appears in Blackwood's Magazine with the signature Moira O'Neill. It would be a thousand pities if one wh is Moira O Neill's equal in merit should is atoms O Netil's equal in merit should fail to secure proper recognition among his countrymen in the United States.' Orders for "Voices from Erin" sent to Mr. McCarthy, Sacred Heart Re view office, East Cambridge, Mass., will be promptly filed. Price \$1.00 — Sacred Heart Review.

Sacred Heart Review.

THE PICTURES IN A HOME.

To one who observes, much can be told about the people in a home by looking at the potures on the salls. What a story trey tell us! Whether we have culture or have it not, refine ment or lack of it, good taste or no taste at all, spirituality and religious feeling or whether we are of the world, the pictures we have around us are an almost infailible index. I often wonder how many people think of pictures in this light.

In so few middle-class homes does one find really good pictures. If we would stop to think what an influence



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marble. Beware how Don't touch it without Don't strike a blow w without a model, lest yo forever the angel whit which you have carve

he will.

JANUARY 12, 1907

OHATS WICH YOUN Cheerfulness Increases Eas

eity. This article is not inten honestly poor, for those with their level best to improve dition; but it is meant for to purposeless, for those who is only a small part of themsel tak, who are ming only task, who are using only centage of their ability to centage of their ability to think themselves down, a themselves down by their discoursging, depressing t and actions. It is intend who could improve their c turning about and facing the actions is a source of the A great many people this doing their level best to ge doing their level best to g poverty when they are not half the effort possible to t You may think you are best. Just take an invent self and see if you are brin best in you, if you are d ean to make a place for yo world. You may find th really using only a small ability to gain indepen hepe, more optimism, a new hope, more optimian, a ner a more hopeful, cheerful (puebably increase your (city wonderfully. You faculties will not give u usless you are facing the keps and confidence are le if it were possible for people in the world to turn on the dark and discours ment and face the light a if they would resolve the done with poverty, and a istence, this very resolutionize short time, revolutionize -Success.

We have our own place world and there is no one all it. We have our ow and there is no one else v God has laid upon as obli He has laid on no other shild may fill the office th alled, he may live in the the father lived, but the is empty stil. The son place in the world, and Each man stands alone Kach must do his own du own sphere, and when he own sphere, and when he has lost one centre of pow of good. His place is for except in so far as it is fifther You may put two bodies but not two souls in the One may carry on the war cessor, but his predeces not there, his hand is a:

Each Has His Pi

not there, his hand is a not there, his hand is a comragement wanting. empty and will forever h two there is now but one filling of another man's world. We fill our own

Our conduct cannot be another. For the thing alone must answer; and away the world will be richer or so much noore where or so much poore our lives have been a ourse. Filling another's delusion. You cannot de Watchman Watohman.

Den't Let Your Past Spo There is nothing more dwelling upon lost opp misspent life. Whateve been, forget it. Do not the New Year line. shadow upon the press melancholy or despenden nothing in it which help not a single reason why tain it in your memory : thousand reasons why y it so deeply that it ca Sevrected. The future is your

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ever and start anew.-

How to Become Noble

In the world you wi

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they work in souls in v present and His infu You will take advan

draw ever nearer to H

will always find light consolation.-Lacorda

For your comfort that Jeens is called i "Friend of sinners."

tor He came not to

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TALKS ON RELIGION.

CONFLESION.

The great judgment to come should be anticipated by every shoars Chris tian. Confession is in a sense an anti-cipation of that judgment. St. Paul says: "If we would judge ourselves, we would not be judged ; but whilst we are judged we are chastised by the Lord, that we be not condemned with this world," (1 Cor. xi. 31.) Our Lord is most leniont in sllowing us to provide against the terrible day of His wrath by sppearing before the tribunal what by appearing before the accessers and the witnesses, and where the jidge is a friend and advocats. "The chas-tisement of the Lord" is simply "that we be not condemned with this world."

Confession is the jadgment seat of God. How unlike to that fearful tri God. How unlike to that feariul tri bunal which St John describes to us in the following words: "I saw a great white throne, and One standing upon it from Whose face the earth and the heavens fied away; and there was no place found for them. And I saw the dead, and great and small standing in the presence of the throne. And the books were open. And the sea gave ap its dead that were in it, and death

with no result and to inflict a fresh and deep wound on the conscience. After a bad confession the penitent is still bound to confess all his sins over again, including the sins fraudulently kept back, and the sacrilege c m mitted. If he found it difficult to make a good contession before, a good con fession is still more difficult after he has abused the very source of grace, and put himself in great danger of per dition.

necessary for the storament.

The penitent must be honest, sincer

profanation of the sacrament. The Catechism says: "A person who con ceals a mortal sin in confession tells a

lie to the Holy Ghost, and is guilty of

a great sacrilege, by making a bad con-fession." This might be illustrated by

tended to give the price of land and pre-tended to give the price to the Church, but by a frand kept back part of the price of the land, and, bringing part of the price of the land, laid is at the feet of the Anartime And Dates whith

of the Apostles. And Peter sail: "Ananias, why hath sa an tempted thy heart that thou should t lie to the Holy

Ghost, and by a fraud keep back part

the price of the land? Whilst it remained

did it not belong to thee? And atter it was sold was it not in thy power?

doing a profane mockery. He tells a

he to God exactly in the same manner

in which Ananias told it. He tells it

representing Our Lord as the head of

A bad contession is one of the great est sacrileges, and one of the most fool-

i-h as well as one of the most dangerous

crimes that can be committed. It is

foolish to go to a great deal of trouble

the Christian Church.

Sincerity is the first essential to a good confession, and to the sincerity must be added a reasonable diligence You go to "render an account of your stewardship." It would be a mockery to pretend to do this if you do not intend to make it reasonably complete A person is bound when making a con fession to use at least the care w

he would employ in any other serious or important work. A person going to contession is bound to find out at least all his mortal sins. A mortal sin is that malicious act which is done with full knowledge and deliveration, and is sufficient' matter to constitute a grave crime. We are not bound in the same way to mention venial sins, because way to mention venial sins, because they may be more easily pardoned, and by other ways than by confession, but yet the safest and best way is to con-fess all the sins of which we know our

selves to be guilty.

The frequency and the circumstances of the sin should also be mentioned, especially when such circumstances may change the nature of the sin. Sometimes the sinner by one act sin-against $t \neq 0$ commandments. For instance, a lie which did one's neighbor a serious injury would be a sin against the eighth commandment, and a sin against justice, by doing an injury to his name or to his business If a person had stolen from a church, it would not do for him to accuse himself merely of theft, and leave out the sacrilege com mitted by stealing trom a church.

Persons going to confession should as far as possible omit generalities, and with great humility, confess the most common place every sy sins in plain terms, and show precisely the place found for them. And I saw the clead, and great and small standing in the presence of the throne. And the books were open. And the sea gave and Hell gave up the dead that were in them; and they were judged every



A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada. References as to Dr McTagart's protession-standing and personal integrity permitted

y: Sir W. R. Moredith, Galet Justice Hon. G. W. Ross en Premier of Ontario. Rev Father Teety. President of St. Michael's bilege, Toronto. Righ. Rav A Sweeters, Bishop of Toronson Rev. Wim M Laron, P. Principal Knew

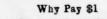
e. Forence Thomas Coffey, ab. London Senator. CATHOLI

Excorp. London Dr. McTargarts regetible remedies for the siguar and sobacco habits are heal hru, sa's inexpensive home treasmants No hypoderatic injectione; no publicity in o less of time from pustness, vad a certainty of ours. Consulsa-bion are correspondence invited.

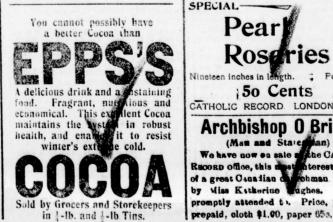
pictures have on the growing g tion, and influence either for good or for ill, pictures which really mean something would be chosen. How well I remember "The Sisting

How well i remember "The Sisting Madonna" in my grandfather's house There were, too, the 'Maconna of the Chair," The Assumption of the Vir-gin," "St. Anthony of Padua," and ever so many pictures of that kind. I did not then kn)w that they were copies of works of art, but I did know that I liked to look at them, to study them and to think about them. Not one word was ever told me about those pictures or about the artist wao paint

ed them, but this gave my fancy fuller play. There is a sort of halo about taese pictures in my mind to-day. My youthful mind enshrined them. Tae Sistine Madonna means much more to me than it ever could have done had [not known it so well when I was a child -Montana Catholic.



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have used the present make it their joy to Wather Dignam, S. J. Humility and charit

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CHATS WITH YOUNG MEN.

Cheerfulness Increases Earning Capa eity.

This article is not intended for the honestly poor, for those who are doing their level best to improve their con dition; but it is meant for the idle, the purposeless, for those who are bringing Only a small part of themselves to their task, who are using only a small per contage of their ability for those who think themselves down, and who hold themselves down. It is intended for those who could improve their conditions by turning about and facing the other way. A great many people think they are A great many people think they are doing their level best to get away from

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unless you are facing the light, unless hope and confidence are leading you. If it were p suble for all the poor people in the world to turn their backs on the dark and discouraging environ-ment and face the light and cheer, and if they would resolve that they are done with poverty, and a slipshod ex istence this year resolution mould in istence, this very resolution, would, in short time, revolutionize civilization.

Success. Each Has His Place We have our own place to fill in this world and there is no one che who can all it. We have our own duty to do and there is no one else who can do it. God has laid upon as obligations which He has laid on no other person. The hild may fill the office that the father ennic may nit the onise that the lather filled, he may live in the home in which the father lived, but the father's place is empty stit. The son fills his own place in the world, and that alone. Each man stands alone before God. Kach must do his own duty and fill his own sphere, and when he dies the world has lost one centre of power, one source of good. His place is forever empty, except in so far as it is filed by the in-

fmence that he has left behind. You may put two bodies in one grave, but not two souls in the same space. One may carry on the work of his predecessor, but his predecessor's voice is not there, his hand is absent, his encoaragement wanting. His place is compty and will forever be. Instead of two there is now but one. There is no filling of another man's place in this world. We fill our own place and that

Our conduct cannot be chargeable to another. For the things we do we alone must answer; and when we pass away the world will be just so much richer or so much poorer according a richer or so much poorer according as our lives have been a blessing or a ourse. Filling another's place is all a delasion. You cannot do it.-Western Watchman.

Den't Let Your Past Spoil Your Fature There is nothing more depressing than dwelling upon lost opportunities or a misspent life. Whatever your past has been, forget it. Do not drag it across the New Year line. If it throws a ahadow upon the present, or causes melancholy or despondency, there is nothing in it which helps you, there is not a single reason why you should re tain it in your memory and there are a thousand reasons why you should bury it so deeply that it can never be re

arrested. The future is your uncut block of marble. Beware how you smite it. Don't touch it without a programme. Don't strike a blow with your chisel without a model, lest you ruin and mar imrever the angel which lives within the block , but the marble of the past

OUR BOY'S AND GIRLS.

Talks to Boys. Many boys do nut realize the importance of giving a good example means to act in such a manner as so edify others, to induce them by your actions to do right and practice virtue. What great an amount of good can a boy not do by giving a good example? While, on the contrary, how much can he not spoil by a bad example? Dear boys, wherever you may be and whatever you may do, be sure al ways and everywhere to give a good example. Remember, others are watching you. They will take good nucle of your. Their actions will de pend or yours. If your actions are Talks to Boys.

good, theirs will be so, too; if yours are wicked, so will their actions be doing their level best to get away from poverty when they are not making one half the effort possible to them. You may think you are doing your best. Just take an inventory of your self and see if you are bringing out the best in you, if you are doing all you ean to make a place for yourself in the world. You may find that you are seally using only a small part of your wicked.

You have little brothers and sisters You have little brothers and sisters at home. Are you always careful to give them agood example? They will, as a rule, be as you are. They will imitate you. Your actions will make a lasting impression on them. You are their leader, their guide. They will follow you. Do you always lead them on the right path? Do you truly edify them? Is your example worth ally using only a small part of your mity to gain independence. New amonity to gain independence. New hepe, more optimizing, a new life motive, a more hopetul, cheerful outlook would probably increase your carning capa eity wonderfully. Your creative faculties will not give up their best unless you are facing the light, unless have and confidence are lacking you. with follow you. Do you havys heads them on the right path? Do you truly edify them? Is your example worth imitating? How much depends on a good example right here among your immediate surroundings? If you are harsh and disrespectful to your parents they will be so, too. If you steal, ite, use bad language, and have all sorts of wicked habits about you and they know it they will do the same and acquire the same bad habits. How many a boy who had a good heart has been led astray and totally corrupted by the bad example of his o'der brother? And again you are Catholic boys. Do you not know that others are look-ing up to you as their models? Do you

ing up to you as their models? Do you not know that non Catholics are watching you to see how you conduct yourselt? They surely expect only yourselt? They surely expect only good from you, you who ought to know the law of God and His Church most the law of God and His Church most perfectly, and keep it most conscien-tionaly. Are you giving a good ex ample? If not, what will they thirk? What comparisons will they make? On whom will they cast the blame? What a wonderful influence you can exert in a company of boys by giving a good example! A few good boys in a school who give a good example can make the entire school better. A few such in a society of boys can wield

make the entire school better. A lew such in a society of boys can wield such a power over the rest that all will be anxious to imitate them, to do good and practice virtue. "Examples draw," the proverb says. It is quite true, indeed. They influence others most wonderfully; they influence others to imitate; they almost force others to follow. follow.

What great apostles of good you can be, boys, by giving a good example everywhere! Our Lord admonishes us to let our light shine before men. so that they may see our good work. (Matt. 5, 16.) It is His will that our influence should make itself felt by

those around us; that by our light we should illumine the darkness, and be-come teachers and guides to our breth-ren.—The Rev. M. Klasen, in the New World.

small garden he had finished weeding and hoeing. Three days before the garden had been completely overrun with weeds and grass. Some of the grass had been of the variety called "wire grass," and if you have ever tried to hee out or pull up grass of this kind you know as well as that boy knew that it is mighty hard grass to tackle. But this boy had tackled it with his teeth set and a determination to rid that garden of every spear of it. and it had disappeared root and set on the state of the set and a determination to rid that garden of every appear of the set of the set and a determination to rid that garden of every appear of the set of the set and a determination to rid that garden of every appear of the set of the set and a determination the set of the set to rid that garden of every spear of it, and it had disappeared root and branch. He was a small boys of French side, the Head of the Catholic Church e past Canadian parentage whom the farmer, with whom I was spending some weeks had hired for the summer, and only which you have carved into hideous which have warped and twisted images, which have warped and switched the ideals of your youth, and caused you infinite pain, need not ruin or mar the uncut block before you. This is ense of the merciful provisions that that day the farmer had said to me: "I never saw a boy take so mu pride in his work as Louis does. That boy will get along all right in the world. He is not only so very industri every day presents to every human being ; no matter how unfortunate his ous, but he is so thorough. Everything I give him to do is done just as well as it is possible to do it. He never past, every day every human being has a new uncut block of pure Parian marble before him, a new chance to metrieve the past, to improve upon it if gives anything a lick and a promise.' Give me a boy noted for being indus trious, and who takes so much honest and manly pride in his work that noth-ing but perfection will suit him, and I Nothing is more foolish, more posi tively wicked than to drag the skeletons of the past, the hideous images, the molish deeds, the unfortunate experishall feel that I am safe in phophesying a successful future for that boy. There is something fine and manly ences of the past into to-day's work to mar and spoil it. There are plenty of people who have been failures up to the in the boy who takes pride in his work, who feels that it is reflection on his s at moment who could do wonders in the future if they could only forget the past, if they only had the ability to cut it off, to close the door on it forcharacter to be lazy and who likes to put an "A one" mark on all that he does. ever and start anew. - Success. I remember that I once happened to be near two boys who had each been given a certain task to do. I do not How to Become Nobler and Strenger. given a certain task to do. I do not know how long they had been working on it, but presently I heard one of them say to the other. "There, Joe, that will do. It looks good enough." In the world you will have to watch In the world you will usve to watch over yourself and to cleave steadily to the religious practices of which you have felt the happy fruits. If you are faithful to them, your character will become nobler and stronger. If you until it looks a good deal better than it looks now. I'm no slouch." Good for Joel The boy who sets out in life determined that he will not be a "slouch" is on the right track. Slouchy work will not pass master in denoies, boys, you'd better get rid of them just as soon as possible. Let a man acquire the reputation of being a "slouch" and he is a goner. No man wants a "slouch" around, and no man with a particle of honest, manly pride will be a person of that description. Pride in one's work, no matter what that work may be, is a tremendous holp to success in life. A mild of the collective system, which in practice might be quite as unjust and productive of even greater misery. Two wrong do not make a right. Be tween two extremes there may be found a middle way. Mr. Murphy would make an end of private capital, or, as he said in his first paper, of priv at hese to the object in view. Private capital is to the object in view. Private capital is to the object in stime associated with modern money-making, and it need int do so if the nation and the laws are frectively combined to prevent them any system of Seater of truste and the asystem of Seater of truste and the good enough." "No, it doesn't," the boy called Joe replied. "I'm not going to leave mine until it looks a good deal better than it looks now. I'm no slouch." Good for Joe! The boy who sets out in life determined that he will not mend what faults you may commit, they will not bear the same evil results that they work in souls in whom God is not nt and His influence is not felt. You will take advantage of whatever experiences life may bring you, so as to draw ever nearer to Him in Whom you will always find light and strength and consolation.-Lacordaire. For your comfort I can say to you that Jeens is called in the Gospel the "Friend of sinners." He is our friend for He came not to call the righ cons it sinners to repentance. - Cardinal The supreme lesson of life is to bear with weariness of self. You will not be

THE CATHOLIC RECORD.

one. "I must have you to put on my desk and draw inspiration from you all day long," and she stooped to pick the

The other laid a quick, gently re-The other laid a quick, gently re-straining hand upon her outstretched arm. "No, please leave it where it is. We have enjoyed it; gained inspiration from it, if you will. Perhaps someone else will come this way who will enjoy it, too-who needs its besuty and in piration even more than we," she said. And the little flower was left in its please All unconsciously, each of the two

showed plainly a dominant trait in her character. One enjoyed and would appreciate to her own enjoyment and abe exclusively the blossom beside the path. The other enjoyed—and would share it with others—which is the netter trait or impulse? It is not al ways necessary to deny self a share of the pleasure. But so often we are apt to claim it all for self and forget to share it. Yet others may need the where it. The others may need the slossom beside the path more than we need it—nay, it may be there more for them than for us Shall we not thick of their need as well as our own desire ?

CATHOLICS AND SOCIALISM.

REV. DR. BAFRY S REPLY TO A SO-CALLED "CATHOLIC SOCIALIST."

"I have read with no little disap-pointment," writes Rev. William Barry, D. D., in the course of a contro-versy in the Liverpool Catholic Times, "Mr. Murphy's rejoinder to my ques tions. Mr. Murphy declares himself a Catholic. He must be sware that our bighest authorities, including Pius IX., Leo XIII. and Pius X. have con-demed socialism-Leo XIII. calling it demned socialism-Leo XIII. calling it a 'deadly plague.' He knows that the leading spirits in the movement are anti-clerical and anti Christian at home as well as abroad. He has only to read a newspayer like the Clarion to see how inveterately hostile to the Church are those who propagate most vigorously the Socialist ideas. He has doubtless heard of Mr. Belfort Bax, who writes: 'Socialism utterly de spises the "other world" with all its stage properties—that is, the present objects of religion. It brings back re ligion from neaven to earth.' And again: 'The establishment of society

again: 'The establishment of sourcey on a Socialist basis would imply the definite abandonment of all theological culus. * * So soon as we are ri-of the desire of one section of the community to enslave another, the dogmas of an effete creed will lose their in terest. As the religion of slave indus try was paganism, as the religion of serfage was Catholic Christianity or Sacerdotalism, af the religion of cap italism is Protestant Caristianity or Biolical dogma, so the religion of col

Biblical dogma, so the religion of col lective and co operative industry is Humanism, which is only another name for Socialism.' "Mr. Belfort Bax, I take it, repre

sents and expresses the actual thing which confronts us, while Mr. Murphy sets up an imaginary and never yet realized state for our admiration. At all events, no Catholic may disregard all events, no Catholic may disregard all events, no Catholic may disregard the sole un warnings addressed to him by the Holy See against joining a pro paganda so intensely opposed to what we hold sacred. Mr. Murphy and his friends, if they profess our faith, mut reckon with Papal declarations, the tenor of which has never varied. So-the perfectness and trimness of the small garden he ad finished weeding and hoeing. Three days before the garden had been of the variety called with weeds and grass. Some of the grass had been of the variety called

ism, corruption and consequent injus-tice, on which I laid stress. The plan which he brings forward is a dream ; its acceptance would be the wildes Its acceptance would be the wheest leap in the dark ever taken by a civil ized community. 'Such things would occur, I admit,' he says, 'in a state of society where sections may be played one sgainst arother.' And does he imagine that sections would not exist in a Social Democratic state ? W uld culture, profession, religious vie xs, heredity, genius and all the other human differences leave no openings human differences leave no openings for party spirit, intrigue, 'combines' --for 'bossee' and wire-pallers, who by the law or against the law should con trol production and distribution as they have done in democratic America ? Any one can sketch a pretty picture of the intelligent, ever - watchiul millions choosing their officials by merit, resisting the encroachments of bureaucracy and coping with powerful muorities bent on exploiting them But these are day dreams. Mr. Mur-

But these are day dreams. Mr. Mur-phy objects, it would seem, to compulsory education, elementary or techni-cal, and to various instances of state interference now. He declares freedo of conscience 'non-existent,' and that

the workers have not in a single case the 'smallest pretence to freedom.' I shall not subscribe to such exaggera-tions, and I need not refute them. All I say is that the evils of our capitalist reconomics, however great, do not justify so desperate an experiment as the Socialist proposes, and that liberty of contract and of conscience will have to be sought elsewhere."

A CHRISTIAN MARRIAGE.

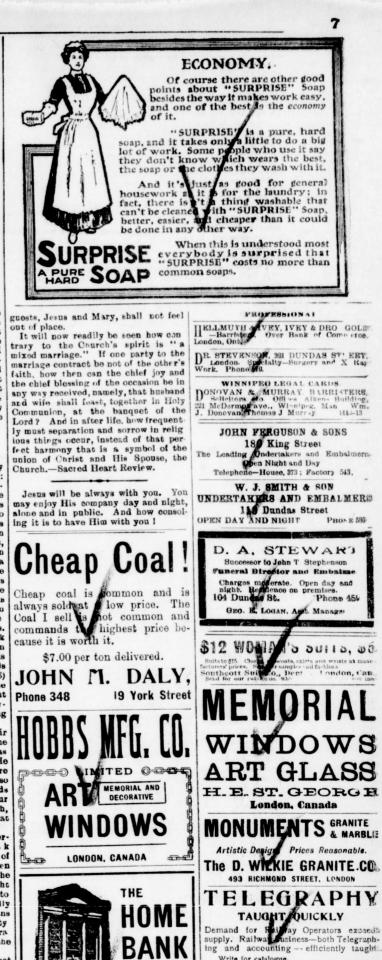
In the gospel for the second Sunday after the feast of the Epiphany we read: "And the third day, there was a mar-riage in Cana of Gathee : and the Mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage." In this incident is found the type of the true Christian wedding. Marriage is a sacrament, wedding. Marriage is a sacrament, one of the seven great sacraments in the Church of the Living God. In a certain sense it may be said to be the sacrament from which all the others take their rise, because, through the sacrament of matrimony, a progeny is continually given to the Church upon which to exercise the prodigious lune which to exercise the prodigious lunc tions of her other sacramental powers. So holy a thing is Christian wedlock that it is a type of the divine union that exists between Christ and His bride, the Church. St. Paul's words on this subject (Ephesians v. 22 33) are not like the modern ideas of the arrogant world in which we dwell; but they are nevertheless, words of eterthey are, nevertheless, words of eter-nal wisdom and of a divine, unerring

foresight: "Let women be subject to their husbands, as to the Lord: Because the husband is the head of the wife, as husband is the head of the wife, as Christ is the Head of the Church. He is the Saviour of His body. Therefore as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it: That He mirth cancelfe it."

He might sanctify it " What wondertal words! How differ-ent are they from the sentimental ta k of to-day, and the wild notions of affinity and divorce! Men and women who are thinking of entering upon the very serious state of matrimony might to their immense advantage be set to study very carefully and prayerfully St. Paul's fifth enapter to the Ephesians from the twenty-first to the thirty third verse. "I This is a great sacra ment; but I speak in Christ and in the Caurch.'

How many women, to day, are subject to their husbands, "as to the Lord ?" How many men love their wives, "as Christ also loved the Church ?" And how did He love His Church ? And why did He deliver Himself up for it? For this reason—"that He might sanctify it," and that "He might present it to Himself a glorious Church, hele and mitheut blowich".

side, the Head of the Catholic Church on the other. Let readers compare the doctrine of Pope Leo with Mr. Murphy's tenets and judge for them "But our Catholic Church" of But our Catholic Church doctrine of Pope Leo with Mr. Selves. instituted thing, a sacrament, a means of grace, for those who devoutly receive it. From holy marriages springs a holy



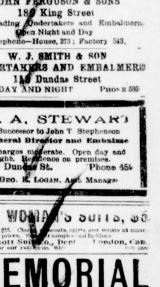
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TO-DAY

Record,

A wild flower bloomed beside a wood-land. Two who passed that way saw the shy, sweet blossom at the same in worth your salt afterward unless you

have used the present as those do who make it their joy to do God's will. — Father Dignam, S. J. Humility and charity redeem human

" But our Catholic, who would fain be likewise a Socialist, follows the 'Clarion' and misses the point of my remarks altogether. I did not want him to write columns on the tyranny of him to write columns on the tyranny of present-day capitalism. I know its evils perhaps not less in particular than he does; and I feel them as keen ly. How should I defend a system which Leo XIII. has branded in his great indictment on 'The Condition of Laber 2'. Such capitalism as is there Labor ?' Such capitalism as is there depicted is not on its trial; it is al ready condemned. Bat Mr. Murphy assumes that the one and only method of escape from its foul grasp is the Collective or Communist scheme which he advocates. When I point out some of the most obvious d fliculties attach ing to it, he turns round and evade my questions by an assault upon mono-polies, trusts and landlords. All that

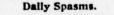
is beside the matter in debate. Social ism, not capitalism, stands here at th bar. If the economic situation abounds in misery, is constantly unjust and ought to be reformed—as I have held ever since I could think on the subject rise to the enormous evils associated with modern money-making, and it need not do so if the nation and the laws are effectively combined to prevent them Between the system of trusts and the system of Socialists numberless alter-natives are possible, as history proves. "What Mr. Murphy should do, but he has not done it, is to convince me by examples taken from real life that

the shy, sweet blossom at the same in stant. "Oh, you little wild dariing; you are mine by right of discovery," oried free from the evils of alavery, official-



The estate of marriage, therefore, The estate of marriage, interefore, should be entered upon, as in the case of the wedding at Cana of Galilee. Jesus and Mary and the faithful dis-ciples should be invited. All thiogs should be done in an orderly and holy way; every rule of the Church should be observed; the banns should be pub lished: the wedding should be with a ished; the wedding should be Nuptial Mass; the festivities follow ing should be of an innocent and truly joyful character, not marred by extra gance or sintul amu ements. In fact all should be so arranged that the best





Daily Spasms. 7 Br. Jaces a, Ont., Nov 25, 1899. These as ekild 5 years old I was subject to St Two Barnes and Spasms, and seeing an adverti-made to try it. It is effect has been wonderful-tions taking this remedy have not had an a itakk to twelve days, and shall continue its use. MISS LYDIA RUDT. M. W. P. Hacker, Bathurst Village, N. Br. my that his little and from two to there stacks of fits a day for five or six months, but use to took Pat. Keenig's Nerve Tonic had usy one in 10 months and none since. M. C. Noyes, of Brockville, writes that he for i have a fit in 13 weeks since he took Pastor Keenig's Nerve Tonic, while before that he had attacks every week.

ttacks every week. A Valuable Book on Nervous Diseases and a Sample bottle to any address. Poor patients also get the medicine tree. Prepared by the REV. PATHER ROBNIG, of Fort Wayne, Ind., since 1876, and now by the



M. Douglas, \$1 50 rost-paic. CATHOLIC RECORD, Landa Canada

IN DABKEST ENGLAND.

BRELIGION AND BOCIAL MISERY COING HAND IN HAND

church worker."

and strange.

Then came the inspiring thought-

"the Catholic Church is of God ! It is the Church of all nations and peoples.

confesses : " My soul hath here con tent so absolute that it is difficult to

Let many who read these words re

which many a convert has had to

A BRAVE FRENCH MAYOR.

Sacred Heart Review.

M. Doliveux, school inspector for Rouen, in France, issued not long since a circular, ordering the teachers of the

Lower Seine to takedown any religious emblems that might be found in their

endure.

STORY OF A CONVERSION. HOW AN EARNEST SOUL FOUND GOD'S

SANCTUARY.

Probably one of the most deeply in-

To the consideration of the gentle-men who have been assorting lately that "Romanism is the enemy of pro-gress," and apropose Presbyterian mis-sion to the Catholies of Ireland ; " There is no mission field in the world where the need of the gospel is more real and urgent," the following items are commended. The Rev. F. B. Meyer atates that the latest report of the social purity and temperance work of the Sonth London Free Church Coun-of reveals a state of things which would disgrace a beathen eivilization. The report tells of an increase in the subscription of a dec, which is sugges three of London slumdom. A descrip-tion is given of a dec, which is sugges thvely designated "A Lair of Human Animals." One can scarcely vonture To the consideration of the gentle Animals." One can scarcely venture to say that matters have improved since General Booth wrote his "In Darkest Bogland," nor since Mr. Lester wrote, in his " Glory and Shame of England," that "there is no population can be found on the earth who live so near Obristianity that know so little of it " This is " progressive Protestant civili-mation " with a vengeance. Speaking at the Young Men's Guild

conference in Greenock last month, a reverend coloniat said that he had reverend colonial said that he had visited every country in Europe, Asia and all the colonies, " and he must say that this Sco land of ours is the most drunken country he had seen. They had nothing to be proud of either as a guild or as churches. His heart had been saddened at the sights he had seen when he had visited the slums, and yet they had ministers sitting in all their respectability satisfied if they preached their weekly sermons. He had labored then me he men in the gold fields; they my church, but my tamily, my friends, my country behind me, I beheld myself as giving up all I loved and going into some far country, which was desolate and strange? respectability satisfied if they preached their weekly sermons. He had labored among the men in the gold fields; they were rough and ready and swore, but their hearts were nearer to the heart of Ohrist in our love and sympathy. They would give up all the money they had to a poor comrade. Would they who called themselves Christian ministers do as much? It was not the drink alone that was at the root of the condition in Scotland; it was the poverty and misery as well. He never met a poor person in Australia, or a drunken one in India. Think of it ! And this was a Ohristian land !'' (Glasgow Heraid, October 24.) In the course of an address at the Y rkshire United Independent collegs, Bradford, Dr Henry Jones said that one of the signs of the growth of Agrosticism in the churches was the manner in which Friends, family, tastes and opinions must be given up for the love of God. must be given up for the love of God. 1 dare not move without complete conviction, and I am profoundly thankful that I did not wait too long, but was enabled to take the step which has brought me into the haven of my desires, the Holy Catho-lie and Apostolie Church of God, in which I hope to live and die." In the Catholic faith Miss Sergeant confesses : "My and hath here conthe churches was the manner in which the courches was the manner in which the truths of religion were compromised by methods that were intellectually distonest. No longer were the pews filled by men of thought, and among laymen the creeds of the churches had Taymen the creect of the churches had very few defenders. Agnostic doubt had crept into the spirit of the times, and " if the devout and learned lay men of to day were to meet in confer

flect upon the privilege they have en joyed in the fact that they were born Catholics, and let them prize more and and of to usy were to meet in confer ence, and record their religious con victions upon which they were all agreed, he feared the result would scarcely correspond with the creeds of the churches." more highly that glft of divine faith which God has seen fit to bestow upon them without their passing through the fire of tribulation and self - sacrifice

be churches." But if a man may interpret the Bible, the Word of God, in any way he pleases, why not the creeds of the churches? Why should he surrender his private jadgment of others pro claiming themselves as fallible as he is The learned speaker apparently does not discern that the condition of things deplored by him is the logical, inevit able outcome of Protestantism. By its mature it leads to incredulity, and the confusion which reigns in sects founded apon its principles is but the natural result of them.

class rooms. Thereupon, a number of the mayors in this department had these sacred emblems replaced, and In Protestantism there is no barrier to the progressive march of error; it is the negation of authority in reeven, in some instances, sealed in to the walls. Among these brave men was M. de Pomersu, mayor of Houlme, who ligion and asserts the sovereignty of ndividual reason. The Protestant who s consistent and logical and honest must become either Catholic or infidel; he must receive either the infallible suthority of the Church of God or reject

THE CATHOLIC RECORD.

me. There has been no objection to my change of faith from my brother in Ohio. I intend to become an active CATHOLICS AND CIVIC DUTIES. Apropos of politics and the facility with which the rank and file of Catho lies may be politically exploited by 'the rearing demagogue and blatant infiel, if he comes of Irish parentage and Catholic ancestry," the Sacred Heart Explore says :

Heart Review says : "Catholics have a twofold mission in

"Catholics have a twofold mission in this country: (1) to be able and will-ing to present to their fellow citizens, when opportunity offers, correct in formation regarding Catholic principles (2) to exemplify in business and social life, but especially in political life, the manly. Curistian principles of honesty, loyalty to truth, and devotion to the public welfare. It ought to be im possible for pretenders or mounte banks to get a following, or support from our high minded men of honor who have a keen sense if responsibility to God for their public, even more than for their private acts." It is altogether pertinent to remark. Reads to Rome" is that supplied by Miss Adeline Sergeant, the well-known Miss Adeline Sergeant, the well-known novelist, whose reception into the Church was announced a few years since. Miss Sergeant, from 1893 had been a very advanced Ritualist. In various Anglican books of devotion she found prayers which had been written by "atholic saints, such as St. Thomas Aquinas and St. Bernard. She chose to ask herself in time what right she ad to use these prevers when it was

had to use these prayers when it was evident that the saints who composed evident that the saints who composed them would have utterly repudiated the Church to which she then belonged. Gradually she came to realize that the Church of St. Au gustine, of Aquinas and of Thomas of Canterbury, not to mention More and Fisher, was the Church of Rome as it exists at the present time. And then the words of Fisubert kept re echoing in her ears: "It is safest in religion to believe like these saints" Muss Sergeant was bound by a promise to her Anglican confessor never to enter a Catholic Church in England. This proved extremely irksome Her dis It is altogether pertinent to remark, in this connection, that a very common and very serious mistake made by men, Catholic and non Catholic, who pride the neeves on being "high-minded" is their neglect of civic daties, their abstention from electoral action, on the ground that politics is, in practice, low and disreputable, and that one can not touch pitch without becoming de not touch pitch without becoming de uled. Now, politics, or the theory and practice of obtaining the ends of civil society as perfectly as possible, will be low or high, disrepatable or thor oughly respectable, just in proportion to the preponderance therein of dis bonorable or honorable men : and the latter class are rear certainly derelien proved extremely irksome. Her dis tress of mind became so acute that she found the Anglican rite to be perfectly intolerable. And yet she could not well bring herself to take the final latter class are very certainly derelict in heir duty as good citizens when they contemptaously leave to unprin cipled self seekers the manipulation and control of public affairs in city, state, or republic — Ave Maria. "It seemed to me, then." she writes, "as though I were casting not only

BATTERING AT CONFESSION.

Those who have been watching the arse of the great battle now pro ceeding between the forces of anti Christ and the Catholic Church have noted that the greatest energy of the attack is directed against the confes-sional. This is regarded as the center of the Catholic position. It is the outwork protecting the sacramental ark. The confessional is the second gate of the Church. After baptism has been the Church. After baptism has been passed there is no other portal. These gates agitate the gates of hell and all the fury of its force now concentrate about the center of resistance. In France the Masonic press is doing much the same class of work as the aati-Catholic press here is doing in such works as "The devil in the Church." Its efforts are being sup ported by the still more effective agency of the moving picture machine Thousands of these devices are now in operation in the more populous French tent so absolute that it is difficult to find words adequate for the satisfaction that I feel. Mind, heart, conscience, are at rest; no longer tossed on the sea of opinion, bat salely anchored in the harbor of God's truth. This is more than I ever dreamed of; this is indeed the Church, the Mother of us all, the Heavenly City, the New Jerusalem, the Bride of God."

operation in the more populous French cities, poisoning the streams of tru h and inflaming the fuel of passion. Here, too, the thin edge of the wedge has been tried. In Buffslo recently the confessional pictures were adver-tised by means of a pleared outlide. the confessional pictures were adver-tised by means of a placard outside a phonograph entertainment booth, with the attractive notification, "How Mons. le Cure Hears the Ladies' Confessions. Very, Very Funny." A priest from Canada was among those who went to see the show: The confessor, a bloated, leering personage, that might have served for a drinken satyr, was shown entering the box, and then a female coming in at the side — a figure that looked like a street drab awaken. that looked like a street drab awaken ing from a debauch. The priest was horrified to behold these figures make the Sign of the Cross as a preliminary to their blasphemous mimicry. Their hugger-mugger grew scandalous, until at last it culminated in the confessor putting his arm around the "penitent" just as the light was being turned off. Appalled and amazed at the frightful M. de Pomerse, mayor of Houne, who was consequently suspended from his official position. To the sentence of suspension he replied by the following manly letter, which we translate from he Petit Temps for Oct. 14, 1906 : ali over the world. But on finding that the law might be set in motion against such a show he backed down and got the attraction removed from his list. Nor is the propaganda vileness con fined to the biograph. In a hundred other ways is the office of the priest and the profession of the monk being held up to odium. The artistic wall plague and the handsome oil painting bring the slander against the Church into mill ons of homes. Monks carous ing a bottle or holding a sparkling glass of rich vintage up to a shaft of light in a cellar; or monks slyly em bracing buxon wenches, as though every monk were a true follower of the recreant Luther, decorate the walls of many of these millions; the walls of offices, and the walls of hotels, cafes and saloons. The brown robed Fran ciscan might be taken for the especial saint of places of conviviality, so fre quently is he seen therein on the painter's canvas. The eigar box, the eigarette wrapper, the Sunday pictorial supplement abomination, all contribute a formidable quota to the army of de famation. What can be done to stem the torrent of deviltry? Well, something can be done. The individual Catholis can do much if he would only shake off his indifference; the organized forces of Catholic action can do a great deal. Catholic societie can raise an agitation. They can make showmen, and publishers and store keepers feel that while the Jew smason have rights, the right to outrage Catholic feeling is not amongst them. The protest of a priest subscri-ber has been effective in the case of the North American and Gertrude Atherton's offensive story, in which the Franciscan friars in California were held up to scorn in a way that ought to make the blood boil in the veins of any Catholic who knew the real story of those devoted pioneers of Christian civilization. We protested, too, and we are glad to find the protests com-pelled respect.— Philadelphia Catholic Standard and Times.

AS LITTLE CHILDREN. MUST WE BE TO TASTE PLEASURE By Paola Lambroso. By Paola Lambroso, We, grown up persons, rich in ex-perience and knowledge gained in study, perhaps are ready to doubt that we can learn anything from children. And yet we may not only learn valuable lessons from them, but these lessons have a higher, deeper, meaning than appears on the surface. Above all we can learn from children how

to enjoy life. Countless little things which we now discountenance would, if we allowed children to be our teachers, be we allowed children to be our teachers, be converted into sources of joy, I be-lieve that we "grown ups" should cul tivate the power of utilizing little everyday occurences to increase our store of happiness.

To a great extert people in general have lost desire for healthy vigorous pleasure, and in a still greater degree the power of obtaining it. Even if we belong to the normal class of humanity we are not po-sessed of this excellent gift in the same measure as children. We have lost the power of adapting We have lost the power of adapting and making our own many things that add to life's enjoyment. The ability to molify the disagreeable experiences we meet with by always looking at the bright side has passed from us. Of course, we don't like to admit that our faculty of enjoyment has become dulled but we are forced to admit that it usually takes some special explorement. usually 'area some special excitement— something extraordinary or unexpected to arouse that sense in us. A jurney to strange land of Beethoven symphony, an nacxpected happening or something far out of the ordinary run of things often is necessary to stir up and re store our ability to enjoy. It is in just this respect that children can be our teachers. They seem to know as if by some instinct how to place the neelves in perfect accord with pleasure.-Cath olic Columbian.

Sound Reasoning.

The average Catholic practises his religion with commendable faithful ness. Often he makes some sacrifice to attend Mass on Sundays and to ab stain from meat on Fridays. True, his religion seems, at times, a matter of merely conforming to obligations; but he is at heart very loyal to the Caurch. If there is a question of religion under discussion, as, for instance, "Did Moses write the Pentateuch ?" the average Catholic does not form an opinion off-hand. His inquiry is not as to the evidence - which can be but scartily supplied to him and uncertain ly judged by him. His mind turns at once to the thought. What does the Church teach ?" And he is just as sound in that style of reasoning as the good lawyer is, who, on a legal queshe is at heart very loyal to the Caurch. good lawyer is, who, on a legal ques-tion, at once recurs to the inquire. "What does the Sapreme Court say ?" -Catholic Citizen.

WALSH.-On Dec. 23 1906, at 40 Rathnally ave., Torono. Teresa, dearly beloved daughter of Toos. J., and R. Se Walsh, aced seventeen years and four months. May her soul rest in pears CHERX-In Chicago, on Dec, 18 1907, Mr. Roo.r. James Cherry, native of Montreal, Que, aged 31 years. May his soul rest in peace !

DIED.

BUTLER-In Schomberg on Dec. 9th, Cath-arine Buder, widow of the late Patrick Han-ley May her soul rest in peace ! ley

FLOOD-At Oakville, on Dec 24th, James Flood, sr. aged 77 years. May his soul rest in

LENNON-At Wesport, Ont., on Saturday, Dec 22.4 1906, of apoplexy, Mrs Nicholas Lennon M sy h r soul rest in peace !



JANUARY 12, 1907.

pecceccoccccccccccccccccc "The first thing a man should learn to do is to

save his money."---Andrew Carnegie.

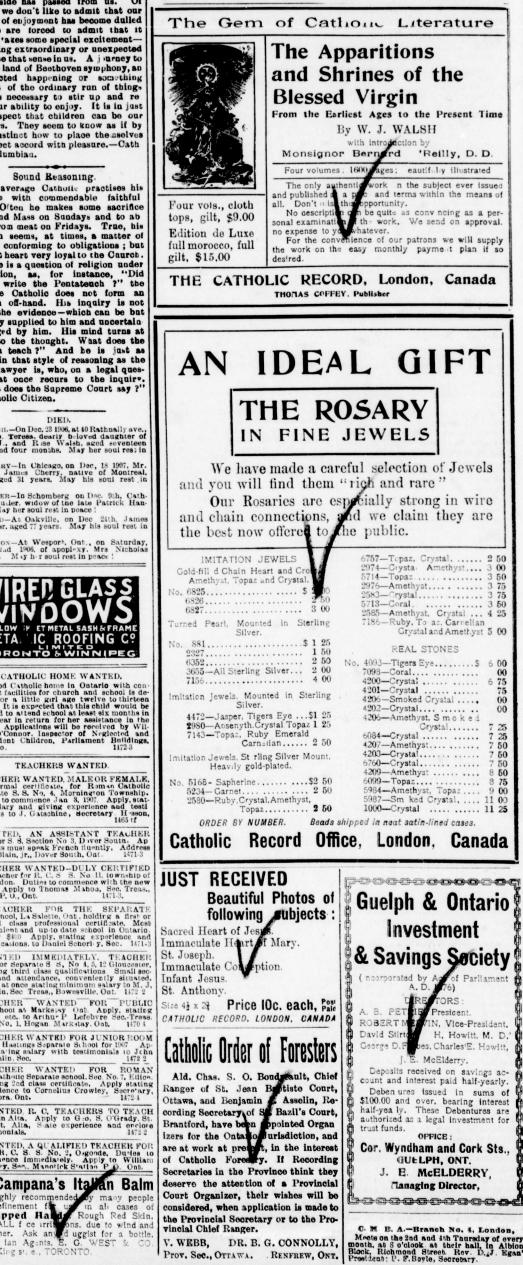
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VOLUME XI

The Catholic

LONDON, SATURDAY, J

STILL HARPING The Christian Guardia newspaper devoted to t the Methodists. For so we regret to say, it has of fair-dealing so far as concerned. Its policy a prove that its editor is a bigot, who cannot, or w facts as they are, and w in mishandling the con bear false witness. Any enough for him to beat with. He talks of the weakness of the Papac antist position of the but in the jumble of w see his reason for vacilla cheapest infidel can plausibility to his enm flounders in the mu opithets and-he dire publication. Moreove impudence to foist hi upon Protestants in ge sure, however, that Pro assent to the statemen in the Pope's mistake over-ruling and are re extreme stand taken authorities has backed ment on its extreme, th reasonable measures." therefore, applauds as confiscation of the p Church in France and of public worship, ex ditions antagonistic to of the Church. If the subvert the system of ment of the Method editor judge that it w reasonable manner? H so, for he tells us that in France consider "public peace and a is, therefore, prepared the behest of the State religious organization in all that pertains t the Methodists in fav thing, however, certa Christian Guardian is organized atheism. I the haters of God are It approves the princi obey man rather than State is supreme over nothing reprehensible and dishonor of Franc that Protestants see ey in this matter. But all not court the infamy would fasten upon t not believe the Pro ada endorse so un policy of Clemenceau policy that is inspired

the whole. Dr. Jones went on to say, that in his opinion belief of the churches in the power of religious faith had sunk very low. The Protestant church seemed to him to depend upon everything rather than upon the truths and doctrines professed by it. But what are those truths and doc-

trines? One reverend member of the "Protestant church" says that Christ rose from the dead ; another says that He did not ; one preaches the Incarna tion, another denies it, and so on. Who s to decide between them? Empty shurches, rampant agnosticism, drunk anness, fith, vice and misery—all that after a few centuries of "open Bible" and bitter abuse of "Rome." By their fruits ye shall know them 1 The test applied to car "Reforming fore fathers " and their principles is a effection" and heir principles is a sufficient condomnation.

IMRS. MCCORMICK A CATHOLIC.

SUNATOR THURMAN'S DAUGHTER BAL IZED IN NEW YORK CATHEDRAL

Elizabeth Fhurman McCormick, Aaughter of the late Senator Allen G. Thurman of Obio, and widow of Gov. R. C. McCormick of Arizona, was re-ceived into the Catholte Church in St. Patrick's Cathedral, New York, Tues-day atternoon. Rev. R. J. Cotter bap tized the convert. There were no friends present except the brother of Father Cotter and one of the parish priests, Father Murphy.

Mrs. McCormick was a Methodist Wike her father and her grandfather was a Methodist clergyman. Her mother a Scotch Presbyterian.

"It's certainly not by inheritance that I have become a Oatholic," said Mrs. McCormick last night. "For some years past I have had the inclinasome years past I have had the inclina-tion to enter the Catholic Church. In the last five years I have travelled a great deal, and it was in my trips abroad that I first felt myself infu-onced to ward the Catholic faith. "Bather Cotter was the author of my conversion after I met him on a trip the the Holy Land. He is an old friend that I have meet at varicus times. Wather Cotter has been residing at Lake Placid on account of his health, but he came down in order to baptize

Monsieur le Profet:—I have received the communication of the sentence whereby you have deemed fit to suspend me from my functions as mayor because I have replaced, as I has the right to do, the crucifix taken down from the

school at Heron. I asked you to give to me the text of any law that obliges me to allow the religious emblem, entrusted to my guardianship, to be re-moved without my consent or knowl edge. You have given me no ex planation of this, although you surely know the illegality of your position, Contrary to the most ordin ary usages and courtesies, the from the class room. I have been apprized of this neither by you nor the inspector you have both, then, faile in your duty by thus disposing of the school furnishing, the property of the commune, without the mayor's authorization. Your predecessors, the pre-fects of the Lower Soine, manifested a

very different regard for what is proper ... Times have changed! I have no illusions about the further measures that you will solicit from the govern ment. But I wish to tell you that if I, who was elected mayor and deputy by the sole will of my constituents, am now the victim of an abuse of power, at least I preserve the esteem and the confidence of all the liberal minded, of all the honest men. To you I leavethe others !

Compliments, etc., DE POMERSU.

An Interesting Statement. The Lanp, (Protestant Episcopal,) is authority for the interesting state ment that the late Bishop Nicholson

A good Catholic house warried, entropy of the state of th



PEACHER WANTED, MALEOR FEMALE, Normal certificate, for Roman Catholic Separate S. S. No. 4, Moraington Township, Duties to commence Jan 3, 1907. Apply, stat-og salary and giving experience and testi nnials to J. Gatachine, Secretary. H'sson, P. O. 1465 tf

WANTED, AN ASSISTANT TEACHER for S. S. Section No. 3, Diver South. Applicants must speak French fluently, Address John Blain, jr., Dover South, Oat. 1471-3

EACHER WANTED-DULY CERTIFIED A teacher for R. C. S. S. No. II. township of Anderdon. Duties to commence with the new year. Apply to Thomas Mahoa, Sec. Treas., Auld, P. O., Ont. 1471-3.

A TEACHER FOR THE SEPARATE A school, La Salette, Ont, holdirg a first or second class professional certificate, Mesi convenient and up to date school in Ontario Stary 3400 Apply, stating experience and gualifications, to Daniel Schorl y, Sec. 1471-3

WANTED IMMEDIATELY. TEACHER for Separate S S, No 4, 5, 12 Gloucester, Holding third class qualifications Small soc-tion and attendance, conveniently situated, Apply at once stating minimum salary to M. J. Kerwin, Sec Treas, Bowesville, Ont. 1472 2

TEACHER WANTED FOR PUBLIC school at Markseay Onb. Apply, stating salary etc., to Arthur P Lefebyre Sec. Treas S. S. No. 1, Hogan. Markstay, Oat. 1470 4

TEACHER WANTED FOR JUNIOR ROOM

TEACHER WANTED FOR JUNIOR ROOM of Hastings Separate School for 1907 Ap-ply, stating salary with testimonials to John Coughlin. Sec. TEACHER WANTED FOR ROMAN Cathouc Separate sonool, Sec. No. 7, Eilico. Holding 2nd class certificate, Apply stating experience to Cornelius Crowley, Secretary, Kinkora, Ont. 1472.4

WANTED, A QUALIFIED TEACHER FOR H. C. S. S. No. 2, O.goode, Durles to commence immediately. Apply to William Harney, Sec. Manotick Station P. Ont.

sacred to Canadians. venture to say, speak his self revelation inc far from the open m from bias. His article aituation compare fa pronouncements in t press, but they are place in a paper edite

ialism and is destruct

NON-CATHOLIC CHRISTIAN G

Among the testimor however they may re no sympathy with the bianity, we may cite well known Presbyte Homphill, of Charlest in the News and Con is the editor in chie other things, " that i Government that the measures have been bring about separatio and State. But it i ont foundation. Th is for no other purp jection of the Churc control of the State lating to the freedom not the Roman Catl ever, but Christianit

It does not make t therefore, whether Pope or not, the figh fight of the Christian testants have as mu struggle, in princip Catholics. The edit Guardian looks upo measures" of the H as contributions to advantage, and cons Mr. Hemphill, ho

say that "the descen passed through the must sympathize with elics in their resist.